





AN
EPISTLE TO ALL
Schismaticks.

TO you, oh you miserable, who
from the pathes of peace, runne
dently forwards in darke and slipper
as if ye traced the steppes of truth and rig
nesse, neither wandred one jot from the hi
to saluation.

The Preface to the Reader.

WHo bath eares to heare, let him heare
teous and a friendly admonition (ge
der) of that most mighty, and most humble
who sendeth this Embassage to prepare the
disloyal subiects, to more perfect observance
lawes: which many inconsiderately, (beca
feare to heare them) doe violate; and feare
truly expounded, least they should understan
and understanding them a-right, should be
moved to obey them, with losse of their ve
lifes, and goodes. Which incontinencies (sc
esteem them) least they might incurre: sh
their eares and wil not listen to the voice of
enchanter, telling them, that the Kingdom
men, is without comparison of more value, than
worldly pelfe: and that the troubles of the

The Preface to the Reader.

we not to be waighed in regard of the future glory;
which shal be reuelled in them, even in this life,
through the testimony of a good conscience, but chiefly
in the next, and everlasting life, by the perfect en-
joying of almighty God, and seeing him there face to
face as he is: to which beautifying vision, by serving
God with a pure hart (for such only shal see him) thou
art earnestly intreated by this booke (Godly reader)
what ever thou art that hast a soule to save, rich, or
poore, learned, or unlearned, luke-warme Schismatike,
or cold Catholike, for this worke concerneth you both,
though with indifferency: in the perusing whereof the
more attention and heede thou dost bestow, the better
thou wilt accept of the authours pious, and charitable
inducements; and reape unto thy selfe great fruit to
salvation, which whiles it is ripning in thee; shew thy
selfe I pray thee, no lesse grateful to the religious au-
thour hereof, by praying for his soule, then to his yet
surviving friend, at whose earnest suite, this so neces-
sary and profitable a message is delivered unto
thee, not without approbation and coun-
saile; after a careful view and
examination of the same.

Fare-well.



A N
EMBASSAGE FROM
HEAVEN.



Hearken ye erring soules, who
will not enter the Arke, or-
dained for the safety of my
Elect? yet hope to escape the
vniuersal flood of my wrath; who refuse
to leaue Sodome? yet feare not fire and
brimstone; who forsake not the Taberna-
cles of Chore? yet dread not to be swal-
lowed of the earth; neglect to flie from
Babylon, yet expect nothing lesse then
to be oppressed with the ruines thereof.
Oh ye lost sheepe, who hauing receiued
my marke, enter another fold; yet wil
needes be tearmed of my flocke, runne
with the Theefe, and will be holden inno-
cent; partake in iniquity, yet wil be ac-
compted righteous; Ye broken branches
ignorant of your owne decay; Ye that
rent my vnseamed coate, not acknow-
ledging

17
The dan-
gerous e-
state of
Schisma-
tikes.

An Embassage

ledging a fault; teare my body without
sence of sinne; breake the vnity of my
Church without scruple of Schisme.
Come forth before me and iustifie your
selues if ye can, cal together your wits,
search the depth of your harts, ponder
the reasons of your frailty, and the cir-
cumstances of your defence, in equity I
wil argue your offence, and contending
by just judgement. I stand against you
to your face: my Majesty shal not pre-
judice, to alleage what you can, I wil
neither oppresse you with authority, nor
ouer-rule without reason, but your owne
guiltinesse shal appale you, & the cleare-
nes of your crime, shal make you dumbe.
Laying a-side the person of a Iudge, I
the Creatour of al, referre the cause to
the censure of al my creatures. To al
both Angels and Men, I appeale to Ca-
tholikes and Heretikes; to Christians and
not Christians, to your owne consciences
if ye haue any.

2. I haue tried you and found you faith-
lesse, I haue giuen occasion of manife-
sting your fidelity, and found you a dis-
loyal

Schisma-
tikes no
true seruants
of God.

loyal generation ; I haue prouided for you a plentiful haruest of glorious and eternal merits, I proffer the purchase of the Kingdome of heauen ; but I perceiue you set at naught my wisdome and bounty, contemning the treasures of my Kingdome, as not worthy the vile price of temporal detriment. I haue proued you at the touch-stone, and discerned you to be base : I haue weighed you, and found you to light. Oh seede of Samaria, and not of Iuda, I hate your dissimulation, I detest your cowardize, and abhorre your blindnesse ; my soule loatheth your halting harts. Great is my indignation against you, and digest your frowardnesse I cannot.

If any man with-hold your right, an action is ready, he is serued with pro-
cesse and exclaimes against, for vncon-
scionable dealing. How long shal I de-
maunde the interest vvhich I haue in
your soules, and you giue no eare to
my claime. You diddaine to be con-
temned at your seruants handes, you
brooke not disobedience in your chil-

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dren;

3.
Vngrati-
tude of
Schisma-
tiques and
their inju-
rious deal-
ing to-
wards
God.

An Embassage

dren; In case the fieldes and orcheyardes
yeeld not their fruits, ye storme and rage:
But where is your owne duty? the ho-
nour of your Maker, the loue of your
Redeemer, the awe of your God? where
are the fruits which my care haue deser-
ued? Long haue I trauailed in manuring
your barraine soules: I haue sent my la-
bourers, who imploy their diligence, I
haue by many occasions sollicitied your
harts, and with sweet inspirations, I haue
at al times endeauoured to mollifie your
obstinate mindes. What is that I should
doe to you and haue not done it? yet
reape I nought but contempt, nor finde
you other then stiffe and vtractable, vn-
profitable, and voide of al towardnesse;
Whatsoeuer you haue is of my beneuo-
lence: your very life and being is of my
bounty: neither dependeth your conti-
nual preservation vpon any other assu-
rance, then the protection of my right
hand. If al this be too litle, I am ready
to doe more, and greater matters I wil in
your behoofe performe, then your selues
would either haue expected, or desired:
and

and the good that I purpose toward you,
in case you make your selues vworthy
thereof, cannot by mortal hart be con-
ceiued. For which then of al my benefits
doe you thus injury my patience? where-
in hath my gracious goodnesse deserued
the consumely and reproch, vwhere-with
your iniquity doth daily vex me? Wic-
ked and peruerse people, yeeld you this
thanks to my kindnesse, this recompense
to my deserts? Why doe ye thus forsake
me and deny me, dispise and disobey me,
oppugne and assault me?

Ye forsake me, and deny me, and say
with a bold countenance, wherein haue
we forsaken and denied thee? Haue ye
not renounced my seruice, cast off my li-
uery, departed from my family, passed
from my campe and colours, to the ad-
uersaries tentes, and yeelded to the pro-
fession of a Protestant? Ye dispise and
disobey me, yet blush not to say, wherein
(oh Lord) doe we dispise or disobey thee?
Haue I not commanded you to loue me
aboue al, and to confesse my name, my
beliefe and Church, and to contend euen

4.
Schisma-
tiks deny,
dispise, &
impugne
God.

vnto death for my truth sake ? Where is your loialty ? Haue not I ordained Sacraments for your special comfort , a Sacrifice celestial for memory of my exceeding munificence , and as an homage of Christian subjection ? haue I not in my Church determinate ceremonies and obseruances , for the greater dignity of my seruice , and absoluter vnyty of my family ? Al which sithence you frequent not , where is your loue of me ? or the regard of my honour ? you oppugne me also and assault me , and dissemblingly say , wherein doe we oppugne and assault thee. Oh Sauour ? your example discomforteth others , vvhich would else doe wel , dissolueth the courage , decreaseth the number of my part , weakeneth the cause of faith , and fortifieth the enemy.

3.
Schismatikes wilfully de-
ceiue them-
selues.

You flatter your selues notwithstanding al these injuries , soothing your consciences with a vaine pretence , that you loue and honour me stil , and with a false gloze that you would not for a thousand worldes forsake my seruice , nor deny my
sacred

from Heaven.

Sacred name. How iniquity wil lie vnto it selfe, and beare the port of innocency? you list not sound the depth of your owne hartes, for feare of touching the quicke, and espying the default, which you would not see, because seing you would not amend, and not amending must needes feele the continual fretting of a disquieted conscience, and thinke your soules to hang ouer the Dragons mouth. But I wil search the ground of your hollow hartes; reucale your deepe dissimulation, vnmaske your vaine pretences, and launce your festered soares to the very bottome.

Doe ye not as *Peter* deny your selues, to be of my company? doe ye not apparently renounce, yea and sometime abjure the fellowship of my followers? Doe ye not pretend to haue nothing to doe with their conuersation, dreading to be presumed, as one of their number? what is this but to disclaime from my Religion, to depart from the corps of my vniuersal Church, and to seperate your selues from the Congregation, vvhich among

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6.
By Peters
denial is
proued
thar Sch
smar
deny
Christ.

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al the people of this land, is al only left for my inheritance, and among whom only I am serued and honoured? To deny the communion of my flocke, is to deny me to be the true Sheep-head, to renounce the fellowship of the household of faith, is to renounce me for your Lord, and to disauow my seruice. In not partaking with my children, you cast me off as none of your Father, and in disioyning your selues from the rest of my members, you giue sufficient argument, that I am not your head. Thus you renounce me for your God, denying vtterly my holy name and Majesty. If you be not vr-
ged to deny my God-head, no more was *Peter*: If you be not willed to reuolt in hart from your Redeemer, no more was he: If you be not expressly commanded, to apostate from your faith and conscience, no more was he: If you deny with mouth no one article of beleefe, no more did he. In sound beleefe of hart he passed you farre (or if comparison should passe betweene you) I suppose you wil vaunt no prerogatiue. His zeale had in
other

other respects beene often proued , as
yours daily vpon smal trial, deserueth re-
prooffe. Your vvickednesse may almost
justifie his weakenesse, at leastwise the
enormity of your crime may extenuate
the guilt of his frailty. Though he denied
me his Master, by denying himselfe to
be a Disciple, yet waded he not so farre,
as by any other external signe, to beare
shew of an enemy. Though he wickedly
spake, and rashly perjured as ouer-care-
lesse what he replied, to a Girles questi-
on; Yet before the Magistrate at publike
trial of his faith, he shewed more con-
stancy, accomplishing by losse of life, the
period of this penance, then which nei-
ther could he offer vp, nor I require any
greater satisfaction. After these offen-
ding, he conceiued hartly and profound
contrition, neither euer relapsed into like
sacrilege, but presently bewailed vvith
bitter teares, the grieuousnesse of his
sinne; and lamented the longest day of
his life. The crowing of the Cocke was
a peale to his penance, a memorial infal-
lible to showres of remorse, and what
one

one day had committed of sinne, al daies following omitted not to sobbe. How different are your deserts from his? how contrary a course doe ye take? multiplying your sinnes without al modesty, if not without measure; not priuatly and sodainly speaking a word of Apostacy, but publikey in the face of the vworld, committing actes of Heresie, vvith full deliberation, with a hart resolved to hazard shipwracke, and giue aduenture vpon the shelves of sinne. Not contented vvith eschewing the exercise of the Catholike faith, and participation with the faithful, in profession of conscience; ye make no scruple to frequent the rites of a false beleefe, and partake vvith my vtter enemies, in the sacrilegious impiety of their profession. Yet whereas in him you acknowledge a damnable, and mortal denial of me, the Lord of Hostes; your owne more apparant and odious, you wil not vnderstand. But you reply (a crafty generation, as you are, crafty to deceiue your selues, and as ingenious in iniquity, as slow to piety) you

you wil returne vpon me the reproofe of an vnjust complaint : saying , that you be Catholikes , and remaine firmly vnited to the Church my Spouse.

Dare ye then say that Catholike Recusantes , are not my proper flocke ? Or can ye maintaine , that your selues are of their band , members of their Church and Fraternity ? or vvil ye a- uouch that any company can be mine , vvhich imbraceth not wholly their faith ? For vpon one of these three , of force ye must rely , if ye vvil iustifie your selues , to be Children of my Church , or for- tifie your errour vvith hope of salua- tion .

Recusants to stand vpon an assured ground , none can iustly deny , or vvith reason cal their saluation in question ; vvho cleaue stedfastly to their fore- fa- thers faith , departing neither on the right hand , nor on the left hand , from the rule of religion , but agonizing e- uen vnto death in that Confession , vvhere-unto their first christined An- cestours vvere conuerted , and wherein

7.
Schismat-
ikes are
not of the
Catholike
Church,

8.
The affi-
red ground
where vpon
Recu-
sants stand,

al their Godly Predecessours, both ver-
tuously liued and happily died. Ye your
selues, though slacke imitaters of their
piety, cannot but admire it, and praise in
them that perfect resolution and heroy-
cal courage, which bold affection though
ye feele not, though in fits of remorse, ye
some time wish it. The very view, and
regard whereof, might make you blush
before men, and shal confound you at
the supream judgement.

9. **Recusants highly to be comen-
ded for their zeale** These are they which nourish the
sparkes of that fire, which I came downe
to kindle on earth: these only maintaine
in this Realme my heavenly lampe, that
it be not extinguished, support my law
that it be not ruinated, glorifie my name
that it be not vtterly defaced. These re-
maine like starres in the darke night, like
greene bayes in the midst of hoary win-
ter, like liuely fresh fountaines in the san-
dy desert. These are they who liue vn-
spotted, amidst a peruerse generation,
whose vertue staieth my fury, and with-
holdeth my sword from the rest of the
people. They walke in light, and know
what

what they doe, ye confesse them to doe best, and their vowed enemies acknowledge them to be in state of saluation.

With these you may wish to consort in conscience, to partake in profession of faith: ye may in bare tearmes auouch as much, but shal neuer with reason be able to make it good. To become joynt-heires with them in the heauenly inheritance, ye may foolishly hope vpon rash presumption, but shal neuer attaine it for want of merit. Wil ye with them raigae, with whom ye doe not sustaine? Wil ye deuide in the labourers hire, nor partaking in his trauaile? Wil ye reape of their joyes, with whom ye sow not in teares? Thinke ye to feast with them, in the eternal Holy-day of the resurrection, with whom ye fast not the lent? Or beare a part in their Musical *Allcluia*, which hold no voice in their tragical *vab*? in the Psalmes not in the Threnes? Shal deniers be joyned with Confessors? disclaimers with Disciples, fugitiues with followers, faithful Souldiers with false co-wards. Assoone shal shamelesse Aposta-

10.
Schismatikes haue no part with Re-cusants, neither are of the same Church,

ties be enthronized with my holy Apostles, as peruerred Runnegates with my stedfast Recusants; you deny your selues to be of their congregation before men; and shal I acknowledge you for one of them before my Angels? At the time of battaile you wil be none of them, and shal ye be found vncaffered at the time of pay? Nay, nay, they which beare not my badge shal not be cladde with my liueries; they which be not of my retinew, shal not be fedde of my dispense. What then? you are and wil be of my suite and seruice, as the best Catholikes are.

11.
Schismatikes are
not Catholikes.

And are you indeede? aske the Recusant, and he rejecteth you: aske the Persecutor, and he imbraceth you not: aske the Saints and Angels, and they abhorre you? I neuer yet tooke you for seruants of mine, since you cast away my cognizance, neither did I think that you durst be so bold, as to ascribe your selues to my family, who are retainers to another traine, and set your feet vnder my foes table. Are ye to be deemed of the true Church, making your resort to the malignant?

Signant? may they be numbred in the society of the faithful, vvhoe are associate with Infidels? How are ye of my flocke, who assemble in another fold, and approach not to mine; feede of other pastures and forsake mine; heare the voice of other sheepe-herdes, and disobey mine? Haue no confidence in vaine lying wordes; say not in your hartes we be Catholikes: ye are none, you haue gone forth from among them, you haue sepe- rated and diuided your selues, for feare of the world, refusing to be partakers of their punishments and calamities, and to beare the yoke vnder vvhich they groane. Cal not your selues children of my Church, vaunt not to sit in the lappe of my beautiful Spouse. Ye are become like blacke a-moores Brats, and like Ægyptian Elues.

Out of my sight, whom to behold is my griefe, the view of your vgly deformity I cannot abide. As I did to *Chore* and his cōpany, so did I to al those which negligently staid among his Tabernacles; as I did to *Samaria* who had quite

cast

12:
Schisma-
tikes shal
receiue
judgemēt
with He-
retikes.

cast off my beleeffe and law, and to her Idols, so did I to Hierusalem and her Idols, although shee pretended no revolt from my seruice. And as in the day of vengeance, I wil plague Heretikes and Infidels, who manifestly rebelled against me, and impugned my faith, so wil I with the same Scorpions, scourge al those who for feare of friendship (or what respect soeuer) adhere to their faction, and yeeld to their fury, al copartners in iniquity shal together haue their portion, in the lake burning with brimstone, I am a jealous God, which wil not beare any competitor in interest of my inheritance, any ritual in the loue of mans soule, nor indure that the reuerence due to my diuine seruice, be exhibited to any vngodly sect, and the personal obseruance, which my espoused Queene challengeth, be performed to an Adulterous Synagogue.

13.
Indifferē-
cy in reli-
gion in ef-
fect Apo-
stacy.

No man can serue two Masters, without displeasing the one, no man can warre vnder two aduersary Princes, without being a Traitor to the one. Mine you are by generation, by regeneration
more

more mine then before, by dependance
of conseruation, ye are more mine then
your owne, yet wil you both in hart haue
recourse to me, and in act to *Belzebub*.
You say you loue my Temple, but you
enter into *Bethel* and *Galgala* :^{*} like the *Amos c. 5.*
Schismatical Israelites; you commend *vers. 5.*
my Sacrifice, but frequent the Calues of
Hieroboam. Ye pretend to the Hil of
Syon, but ye ascend to adore in the pro-
phane Hil of Garazim as Samaritans, be-
comming thereby companions of Diuels,
and wounding the consciences of the
weake, together with the true God, ye *4. Reg. 17.*
adore the false. As those libertines a-
mong the Corinthiaus, relying vpon *1. Cor. 8.*
your inward beleefe, ye freely eate of I-
dolatrous Sacrifices, as those of Laodi-
cea, ye are neither hotte nor cold, and *& 10.*
therefore loathsome to my Itomacke. *Apec. 3.*
Ye resemble those which sweare by God
and by *Melchom*, vvhom therefore I *Abd. 1. v. 5.*
threatned with vengeance, with wicked
Achab ye worship God and Baal, nay
your exteriour open worship, is whole to
Baal, and not to me; you remaine with

B

me

me in fayned falshood , and not in al
your hart : nay rather you remaine with
them , and on their side ; if not in al your
hart , yet in outward profession ; if not
wilfully yet willingly ; if not dispitefully,
yet disobediently. Loue not me in word,
but in worke ; not with lips, but in hart ;
not in pretence, but in truth and sincerity.
The peruerse, for fashion sake demanded

Luke 13. *what they should doe to accomplish my wil,*
—and when it was told them, neglected to
fulfil it .

If you be children of my Church ;
doe the workes of children ; if you be my
seruants , doe the vvorkes of seruants.
Haue access to my Priests , frequent my
Sacraments, cleanse your soules by hum-
ble confession and penance , haue in due
reuerence my rights and ceremonies, ho-
nour my seruice with your presence, pro-
strate your selues before my holy Altar,
lifting vp pure hartes and handes. Adore
with zealous indeauour , at the houre of
my dreadful Sacrifice ; when propitiation
for the liuing and dead , when memory
of your Redeemer is celebrated. This
seeke

seeke through fire and vvater, through swordes and snares. Let neither distance of miles, nor friuolous danger of places, nor surmised peril of your owne persons impeach Godly indeauours, what should I say more, declare by your deuotion, that you hunger and thirst saluation, and that you set by nothing so much, as by the exercises of your religion, and the presence of me your Sauour. Aboue al flie the Synagogues of Sathan; flie al prophane praiers, al heretical cōuenticles, al vngodly rites, al participation with any thing, that belongeth to the table and cuppe of Deuils. This doe, and then cal me *Father of heauen, and the Church Mother of earth*, I wil blesse you in life, and seee shal present you to me at your death.

Here you straine courtesie, here flesh and bloud reclaimeth, the spirit taking the foile, and the old man triumphing; some of you discharge themselves of their crimes, by my stewards ouer rigorous austeritie; and by cōplaine of injury in being seclused from my sacred mysteries? vnderstand ye what ye aske, oh ye hypocrites?

in this one thing only happy, that your suite is suspended, and prudently rejected by those which know, that they are ordained for dispensers, not for spenders and vvaisters of my celestial prouision, and that the childrens foode, is not to be giuen to dogges, nor pearles to be cast before swine, why demaunde ye that which would augment your damnation, which though most diuine, yet would no more sanctifie you then it did *Iudas*; nor more preuaile you, then the Arke did profit the Philistian. The sweetest conserues in vndisposed stomackes, turne to gal and choller; the most nourishing meates, breede most annoy in infected bodies, and nothing is wholsome, where wanteth digestion. What flower or herbe the Spider feedeth on, turneth to venom, be it neuer so pleasant; and vwhat Serpents deuour, turneth to poison, be it neuer so wholsome.

How dare you proffer to approach to my Altar, where so great a Majesty is resident, vvithout sufficient examination and prooffe of your worthinesse? how can

ye

ye be proued, vnlesse ye be purged? how purged, but by penance? how admitted, to penance and pardon, either not acknowledging your guilt, or not in purpose of amendment?

Wel then, among my Catholikes since you are not, where shal I finde you? where are your raunges; being that you cleaue to Sectaries in actes of their Schismatical profession, I pronounce you Protestants, whose proceedings in departure from the faith, though in priuate opinion (or possibly in talke) ye reprove, yet by presence at their houles of Idolatry you in appearance honour, by obeying you allow, by example you further, by deedes you confirme, by dissembling you establish. You goe thither as one of them, you sit there as one of them, you behaue your selfe reuerently as one of them. The Caluinist taketh you for Profelites, and as either conuerted or conformed; not altogether abhorring their pretended religion, not ouer resolute in the old faith, and finally as persons, not farre from their Kingdome. The poore Catholike scan-

15.
Schismatiks are to be presumed for Heretikes and why.

dalized at your impiety, frameth no other concept, then that either you are quite perverted to heresie, or at leastwise that your faith is in the wane; that your Sunne is set, your deuotion done, the light of your soule extinguished, that you are lost sheepe, disssemblers, Schismatikes, and at the brinke of bottomeleffe heresie. And haue not thinke you the one and the other, just reason of their censure. You giue your hand, though you vvith-hold your hart; you weare the Devils coate, though you cal him not Lord; you honour him, though you hate him; though you abhorre him, yet you obey him.

16.

Those which goe to the cōuēticles of Heretical rites, are justly and properly called Schismatikes.

Abhominable is Schisme, and horrible is the name of a Schismatike, but why should this be a word of offence, to whom the subject thereof, and the sacrilege of so great a sinne, is neither shame nor remorse. Men are men, not priuy to the secrets of harts: the vnderstanding censurcth, as by the senses is deliuered. The Church therefore judgeth, by that which shee seeth, not by that which shee
seeth

seeth not. The deede (as reason wil)
doth prejudice the contrary word, and
vpon the fact riseth sentence of faith?

When my Church in her first prime,
vvas nipped vvith sharpe persecution,
so that diuers blossomes fel from her
branches, those which through passio-
nate feare condescended to Idolatry,
vv ere by the Bretheren condemned as
fallen from their faith, rejected as A-
postataes, and denounced excommuni-
cated, neither receiued againe vvith-
out publike satisfaction, and many yeares
penance.

He that should keepe the Saterday ho-
ly, and pray with Iewes in their congre-
gation, were to be supposed a Iew: Eue-
ry man would exclaime against the fact,
vvithout caring for the cause. He that
entreteth any of *Mahomet's* meschits, pray-
eth in his Temples, or kisseth the bookes
of his law, is of euery Christian man de-
fied for a Runnegate, and of the Turkes
priuileged for a Boserman; no man in-
quiring whether loue of their Mahome-
try, or dread of extremity, whether carnal

sensuality and liberty of their law, or worldly prosperity, did moue him: fixing their eies vpon his outward action; men let the intention repose it selfe in the profound abisme of the hart, what then should hinder, why you also associating Heretikes in their actions, yea principal and proper actions of their profession, should not be blazoned for adherents to Infidelity, bearing the blot of departers from my Church Catholike, and consequently of Schismatical persons.

17.

Protestants
cannot be
of the Ca-
tholike
Church,
neither in
their faith
can be
saluation.

I know, I know, what it is that lieth at your hart, a mischiefe so corrupting your appetite, that it desireth not good, and your tast that it discerneth not euil; a priuy poison, but so pestiferous, so benumbing (not the senses, but the soule) that if it be not exhausted, an incurable letargy, a mortal and euermlasting sleepe ensueth, ye are not perswaded forsooth, that the Protestants religion is so abominable; they are too precise, which either make them Heretikes, or thinke that Heretikes must needs miscarry. What? we be all Christians, beleeu in one Sa-
uiour,

niour, expect one heauen, and enjoy one redemption. Haue not al men soules to saue : little differences make no great square, in the foundation we agree. At leastwise, whatsoeuer their liues be wicked, and doctrine false, their praiers and Churches must needs be of God, because they be good, and needes be good, because they honour God.

Ah ingenious impiety, how thou turnest and tosses to winde from thy accuser ? nay rather, ah foolish stubborn blindnesse, which wil not see that, which is as cleare as noone day, which taketh for one (or as not much different) those thinges which are as wide distant as the two poles of heauen. To take your selues for a particular Church, is vnpossible for a heedlesse multitude, who haue neither Temple, Altar, Priest, nor Sacrifice, neither distinct members, nor any band of vnion. Aswel you may thinke of going at the latter day, neither to heauen nor to hel, as to thinke in this life of a Neutrality ? Blinde you are, if you perceiue not your selues to be seperated from my Church;

Church; but if you imagine that those whom you cleave vnto, may be my congregation, and that in their prayers, holynesse; or in their faith, saluation may be found; then are ye both blinde and impious.

Pro. 17.

Take heede what you say, to iustifie the wicked is as detestable, as to condemne the iust. Wil you diuide my Church, whose especial marke and property is vnity? or wil you giue me two Bodies mystical, two Spouses vnspotted, two chaste Turtles, two Citties on hilles, two Kingdomes, two Families, two Pillars of truth; Am I an adulterer, or am I deuorfed from my loue. To say that Protestants may by their profession be saued, is either to make an other God beside me, or to make me none; to make an other *summum bonum*, or to make me euil, to league me with Lucifer, or to make Iehonah Satban, to conclude me as authour of dissention, or patron of impiety, a double dissembler, or a flat Heretike.

If I can haue two Churches so disse-

rent

rent in rites, so contrary in doctrine, so naturally and necessarily tending the one to the vtter extirpation of the other, then giue me two heauens for them, and contrary glories for their opposite deserts. Diuide my God-head vvith furious *Manes*, and defend one God good, and an other euil; or say that I am mutable good, and badde by enter-change of places, and enter-course of times. If there bee two Churches, prouide them of two Christes; if there be two Moones, finde them two Sunnes: An other Sunne to lighten this other Moone; an other Christ to illuminate this other Church; an other Redeemer to wash her in his bloud; an other Holy Ghost to Sanctifie her: for I dyed but for one, my diuine Spirit sanctifieth but one.

If on the other side, you joyne Calu-
nists with Catholikes in one Church, then
set together the Woolfe with the Lambe;
couple the Lyon vvith the Hart; the
Gof-hawke vvith the Partridge, and
they shal wel agree. No, no, heauen and
hel

18.

The per-
fect oppo-
sition and
contrarie-
ty of Cas-
tholikes
and Pro-
testants;

hel haue as much affinity, as haue these
 two religions, and shal assoone shake
 handes, the one being sure, the other sur-
 mised; the one infallible, the other vn-
 possible; the one founded by my selfe
 from the beginning, and vpon a Rocke;
 the other newly reared by mans imagi-
 nations, cherished for pollicy, hauing no
 other ground then flitting and foundring
 sand, the one intituled by prescription,
 the other settled in possession, the one e-
 rected by diuine prouidence, the other
 seized by intrusion, (and to be brieft) the
 one mine, the other *Belzebubs*, the one
 diuine, the other Deuillish. Where are
 my indifferent mates, that can beare two
 faces in one hood, carry fire in one hand,
 and water in the other, that can breathe
 both hotte and cold, that can hold with
 the Hare and runne with the Hound;
 Weather-cocks vvhich turne with the
 winde: Camelions transforming their
 hew, according to the present object
 which they see. Let them vnfold the
 whole fardle of their fancies, and bring
 me forth the golden meane, which they
 so

so much commend.

Combine me fire and vvater in one bundle ; make me vnderstand (oh ye Neuters) how these two faiths can be reconciled together , or constitute one faithful company , being so opposite , that of necessity the one must be plaine blasphemy , or the other Idolatry : For as much as my dreadful Eucharist is irrefragably beleeued by the one, to be my true body ; not in figure, but in verity ; not in concept, but in *re* ; not in shadow, but in substance ; not in faith only, but by my personal presence, and consequently is adored with due veneration, whereas by Hugonots and other Heretikes it is injuriously reuiled , vpbraided as an Idol , torne , spit at , and troden vnder foote (beastly Monsters as they are.) Of other maine differences , consider vvith your selues the particularities ; in number of Sacraments, in vse of Images , in inuocation of Saints , in forgiuenesse of Sinnes, in heavenly Glory, in Infernal paines, in Iustification of the liuing , in praying for the Dead , in Faith, Hope, and Charity,

in

in Fastings and Praiers, in Sinne and Merit, in Predestination and Free-wil, in Scriptures, in Traditions, and almost in the whole summe of Faith. Shal *Arius*, *Nestorius*, and *Entiches* with other old Heretikes be justly credited, by vniuersal consent of al ages, and by your owne verdicts to roare in the bottomelesse pit for one or two points (for further they went not) and stagger ye vwhat to thinke of them, who haue tossed ouer euery stone, reuered the whole frame of faith, and turned al vpside-downe? Or is not rather their departure, and diuision from my Church, a sufficient varrant of their iudgement, though but in one point only, they varied from the faith.

19.
How abominable
the Scriptures,
prayers, and
Churches
of Heretikes are.

Caluinisme then being doctrine so diabolical; what are the fruits thereof? what are al thinges which depend vpon it, or are annexed thereunto? Haue this for certaine, vwhatsoever concurrerth with my faith, concurrerth with me; and whatsoeuer hath affinity with heresie, conspireth with Sathan, who is the father of lying, and fosterer of falshood. You mistake
much

much, if you take their Scriptures to be my word: Fie, none of mine, they are the word of the Deuil, false adulterated, poisoned, perverted, full of corruptions, which belie me in euery leafe, and make my spirit to speake thinges, which I neuer thought, oppugning my faith and church, for whose maintenance and comfort they were inspired, I disclaime from them as from a counterfaite copy, and renounce them as no deede of mine.

You erre if you thinke their praiers to be praiers, whatsoeuer they say, whatsoeuer they sing, it is in my eares the howling of Wolves, the bellowing of Bulles, the screeching of Owles, the mutual answering of night Rauens in the deserts. Oh how illusion bewitcheth you: if you deeme Ministers to succede in the authority of my chaire, and participate in my keies, they are of heresie heresies, pensioners, officers of Antichrist, his Heralds, his Prolocutors, his Scribes, his Preachers, his fore-runners, his Apostles, and the Angels of his Kingdome. Lesse danger to the body is to sucke Adders egges, then

Hierom. in
ca. Osee,

then to the soule ministration of their prophane bread ; and better it were to swil the dregges of a fatal boule , then to sippe the cup of their communion. Their rites and ceremonies, though few and fantastical , yet not a little noisome and infectious. They are not holy , but prophane ; not religious , but sacriligious ; yea , euen those which they retaine of the auncient custome , as Fastes and Holydaies , which sithence they haue translated to vnder-propping of their superficial and ruinous edifice , and to disguising of their false ware and fraudulent trash , doe please me euen as much as a man delighteth to be wounded with his owne blade , and dispihted with his owne inuentions. Yea their Churches and Temples (be not carried away with the accustomed phrase) are no more holy , no more my house , no more the place of my Sanctification .

They were, they were mine ; but then mine , when none of theirs ; for becomming theirs , they ceased to be mine . Why cal you that mine which is conquered,

quered, possessed, and polluted by my e-
 nimies? My aduersary, yea your aduer-
 sary, and the aduersary of al mankinde,
 boasteth in the seate which was holy, and
 hath placèd his chaire of pestilèce, where
 the sacred Altar my earthly Throne stood,
 In steade of Quayres of Angels, which
 earst frequented about it, descending and
 ascending (though mortal eies were vn-
 worthy of the sight) as the dignity of my
 presence required, legions of infernal
 spirits there now daunce, (though for a-
 uerting your mindes, they bewray not
 themselves) triumphing not only as in
 their most proper residence and Pallace,
 but more, as in a subdued fort, victo-
 riously obtained against me. Woe to the
 betrayers, that of faint courage, first gaue
 ouer my hold, and rendred my signiory;
 and woe to al those which shal thither
 now goe, to yeeld their homage and al-
 leageance. The honour which there is
 exhibited, keepeth course of speech by
 pretence of my name, but in verity touch-
 eth not me, but is appropriate to *Lucifer*,
 who alwaies affecting to paragonize the
 highest,

Chryst

C

highest, his hatred is so strong; his enuy so cankered, his insolency so haughty, that he reckoneth as nothing al other honours, which Heathens and Pagans vnto him exhibite, except he may draw to himselfe, whatsoeuer is wont to be mine, and magnifie himselfe with the brauery of my plume.

- Genes. 12. Bethel vvas my house, where *Iacob*
 & 31. and the Patriarkes both adored and Sa-
 1.Reg. 10. crificed, but after King *Hieroboam* had
 3.Reg. 12. cut off Israel from Hierusalem, and had
 & 13. there crected a Religion, Priests, and
 Sacrifices, of his owne inuention? vvas
 Deutr. 11. Bethel any more my house? Garazim
 & 17. I ordained for a hil of benediction; but
 Ioh. 4. when the Samaritans vsurped it for a place
 of their adoration, was it any longer a hil
 Genes. 12. of benediction? Sichem where I appeared
 to *Abraham*, was a place sanctified
 * 3.Reg. 12. and adorned by him, in memory thereof
 Iohn. 4. with an Altar, but when the Schismatical
 Where Si- people had made it the * Metropolitane
 char is af- See of their seperation, was Sichem from
 firmed by thence-forth sacred? Or are the Turkish
 S. Hierom mesquits houses of diuine praier, because
 to be al they
 one with Sichem.

they were in times past Christian Churches? No more then *Indas* was the Temple of the holy Ghost, after the tempter had invaded his hart, when the place is so prophane, because of the seruice therein exercised, what can the seruice it selfe be but meere abomination?

Oh thinke not it can be to my worship which is so wicked. Remember, that Altar is raised vp against Altar, Priests set vp against Priests, Sacraments against Sacraments, Seruice against Seruice, Faith against Faith, betweene vvhich there is not, (neither possible can be) any vnity concord or conformity; Or to speake more properly, and not by the common peoples tearmes, vvho ignorantly confound the names of thinges cal to minde, that against my venerable Altar, there is erected a plaine communion Table, in defiance of the pretious and veritable Host (my owne quickning and sanctifying Body) is exalted, the Idol of their contemptible Supper, a base and vnprofitable peece of bread, in lieu of my anointed Priestes, are

20.

The Protestants publike praler, how vnlawful & detestable

obtruded the Ministers of darkenesse, for a reuerent, worthy, sound, and vndoubted faith, is crept in bastard, counterfaite, vncertaine, and fained miscreance.

If Masse and Mattins, were fully and wholly vsed in their assemblies, and that publike praier had nothing of their owne corruption, yet were it abhominable in my sight, proceeding from their Ministry, who haue runne away from my Church, and stolen away with them her ornaments; and to couer the ragges where with they are rigde; jet vp and downe, cladde in her robes. Can the veile of a Virgin, make a strumpet honest, or stolen attire beautifie heresie? Is this any other, then with Iewes to bow the knee, and spit in my face, to crowne vvith thornes, and then salute as King.

If the seruice (I say) were perfectly Catholike, yet wil I giue nolicence and leaue to Sacrifice in Ægypt, but wil be serued among a chaste generation, and rather in the desert, then among the Ægyptians. How then shal I brooke a forme of praier, a shadow of diuine ser-
uice,

uice, wholly tending to maintenance of heresie, not only abrogating, disanulling, suppressing, my auncient and approued rites, but directly substituted in defiance of me and my misteries, and of the faith Catholike, which is put into English, to insinuate that my Church erreth in not vsing the vulgar; blotteth out inuocation of Saints, as open Idolatry; and prayer for the dead, as plaine superstition; cancelleth Consecration, as vanity and falshood; abhorreth Eleuation, as detestable impiety; praieth expressely for propagation of their Sect, and in imprecation, joyneth *Peters* Successour (the Rocke of faith) with the Mahumetan Potentate, and his confederates.

See here the seruice, which they who mocke me, cal mine, and they who delude themselues, name the old seruice translated: where are the memories and representations of my Saints? (lessons of instruction to the ignorant, and examples of piety to the simple) are they not dispitifully broken and brent as Idols? where is my standert, the eternal monu-

ment of my triumph, at the sight where-
 of the furies quake, and whose sight is to
 euery good Christian as a sentence, heard
 or read out of my passion? where are my
 Tapers, which warne people, to see that
 their life be light, and their soules free
 from darkenesse? where are the Vest-
 ments and Vessels of sanctification, doth
 not the face of al thinges in their Tem-
 ples, import a perfect and absolute alte-
 ration in faith: doe not the very walles
 & pillers cry out, that Catholikes should
 not come there? Ah ye poore Schisma-
 tical soules, how long vvill ye erre and
 runne forward without remorse, if reason
 stay you not, regard the examples of
 constancy, which stand before your eies;
 and how faithful beleeuers behaue them-
 selues.

21.

Schisma-
 tikes vain-
 ly build
 vpon per-
 nitious
 examples.

You can say that Priests did in many
 Parishes follow the new course, and ma-
 ny of them yet liuing, continue in the
 same. And why rather leane ye not vnto
 the example of the Bishops, vvhom no
 lesse learning and sanctity then their Su-
 periours function, more commend vnto
 you;

you; vvhio vniuersaly died in long and lingring imprisonment, no one yeelding to vnconscionable conformity, but rather choosing to loose both liuings and liberty and to see their aduersaries possesse their chaires. Oh but great Presidents moue you, and many wise fellowes haue assaied this Ice before you. Ye pry vpon the corruptest soules, as Kites when they seeke a carkasse; and like the Rauē, vvhich *Noe* let flie, ye rather wil stay your selues vpon a carrion, then returne to the Arke. Why rather returne ye not vvith the Doue, although ye should haue found greene boughes, whereon to recline? you propose to your weary and tired spirit, to your fainting harts, the examples of certaine which seeme to you wise, but are in very deepe fooles; seeme learned, are ignorant; seeme religious, are meeke worldlings.

As wel you might build, that theft, extortion, murder, or adultery, vv ere no wickednesse, because they sometimes fall into these sinnes, whom a false shew of wisdom or vertue had before comended,

Euery man that sinneth, doth not straight thinke it lawfull, wil you direct your life by his rule, who perhaps condemneth his owne, yet if any wil stiffly defend their Schisme, to cleare themselues from sinne, is this sufficient security, to follow such mens fantasies? where haue these Pastors the key of knowledge; whence fetcht these Doctors their profound learning? where waded they, through the depthes of diuinity? No man in his waigh-ty cause trusteth the warrant of a puny student, contrary to the opinion of Counsaillors, no man crediteth his life to a raw practisioner, against the aduise of the experienced Philition. And wil ye hazard your soules vpon a presumptuous smatterers conjecture, neglecting what they teach, whose only labour is to guide to Heauen; whose life and study is the daily meditation of my law.

22.

Examples
fit to be re-
garded by
Schisma-
tikes for
their in-
struction.

Why rather fixe ye not before your eyes, so many both of the spiritualty and laity, who haue in your owne memory, but yesterday, yea daily, sustained bloody and ignominious death, rather then

runne

runne your race and incurre damnation? Walke to the prisons, see if they be not full of my Confessors? there haue you examples justly to be imbraced, not one but many, not many but multitudes.

If thinges present please you not, cast your regard vpon ages past, consider what the faithfull in al antiquity hath beene wont to doe in like case, as yours is now. Weigh what *Tobias* would haue done Tob. 1. in these times, who when al Israel frequented the Calues of *Hieroboam*, though he were of their Tribes, yet would neuer beare them company, but contrary to the Kinges ordinance, and the peoples practise, went yearely to adore at Hierusalem, what those religious hartes would haue performed, who being Israelites forsooke their natiue Country, because of the Schisme, and went to dwel in Iuda 1. Paral. 15. vnder a right belecuing Prince.

What constancy the seauen Brethren would haue shewed, who were sacrificed by vnspeakeable torments, for refusing to eate swinesflesh, at King *Antiochus* commandement, because it was Mac. 7.
an

an act abhorring from the profession of their law.

Mach. 6.

How would *Eleazar* haue behaved himselfe, who gladly suffered death, rather then to giue scandal by seeming conformable to the same wicked decrees, refusing most constantly so to dissemble, as publikely to eate meates, not forbidden indeede by *Moyse*, yet proffered vnto him, and pretended to the beholders as swines flesh, thereby outwardly condescending to the Infidels proceedings.

How resolute would *Machabeus* haue beene, how couragious his Sonnes? What a firery and zealous answere gaue the Father to the Kinges Commissioners, exacting his obedience to the late edicts, concerning alteration in religion. *If all men obey the Kinges commandements, yet I and my Sonnes wil neuer doe it.* If to these Presidents ye pleade that *Moyse* was greater then I, my seruant then my selfe, that more perfection and zeale was to be required of Iewes, then of Christians, that my old Testament, was more holy and more precisely to be stood vpon then

then my new, bethinke your selues of my Apostles and Disciples, whose heires and imitators as ye pretend to be in faith, so ye ought to be in profession.

Would *Peter* thinke you haue brooked *Luther*, founder and grand-father of so many falshoods, who for one article of misbeleefe, bidde *Simon Magnus* auuncle as ful of bitter gal, and the child of perdition? Would *Paul* haue spared Ministers the seducers of many soules, who stoutly called *Elymas* the Devils Sonne, and enemy of righteousness, for diswading one man from the faith, & by his word stroke him with blindness? Would my diuine Euangelist *S. Iohn* haue endured *Iohn Calvin* that Arch-heretike, the corrupter of whole Prouinces, who at the sight of petty *Cerintus*, subuerter not of the thousands person, in comparison of the other, cried out to the people, that they should flie from his company, least the place where they were, together should for *Cerintus* sake fall vpon their head. Perhaps these pillers of my church, would to saue their goods or liues, haue reuerently
heard

Act. 13.

Iren. lib.
3. cap. 3.
Euseb. hist.
Eccl. lib. 3.
cap. 12.

heard the common praiers of *Simon*, *Elymas*, and *Cerintus*, honoured their abominations, and receiued communion bread at their handes. What apprehended ye of al my auncient Martirs? thousands of whom each day throughout the yeare, hath registred in the booke of life, and crowned with an immortal Garland, because they would not partake with Idolaters, in any act of their vngodlinesse.

23.
Participa-
tion in
works of
Heresie
worse then
in actes of
Idolatty.

Syndas
Nicepho-
rus,

If now you be so simple, as to thinke that Heresie is not worse then Idolatty; that to forsake me, is not worse then neuer to haue followed me; to deny me, then not to confesse me; to abjure me, then not to know me; to blaspheme, then not to honour me; that Infidels for their ignorance, shal be beaten vwith many stripes, and Heresie for her peruersnesse; malice and apostacy shal be beaten, with few; that to cast two or three graines of Francumcense vpon a Heathen Altar; or to lay a bunch of Grapes before *Bacchus*, to crowne *Ceres* with eares of corne; to moue a little the bonnet before *Iupiter* be

be greater sacrilege, then the courtesie of cappe and knee, and reuerential presence, at their thrise Idolatrous communion; or then the seruice to maintenance thereof erected; euery jot of whose ritual customes, and publike praiers vvas inuented, commanded, practised, and is stil continued, only in detestation, defiance, extirpation, and denial of my faith Catholike.

Then, oh then how are ye deceiued? seeing euery falshood, the more it hath of truth, is the more apt to beguile; the more apt to beguile, the more pernicious to the distruction of soules, and more abominable. False Prophets which cry *the Lord, the Lord*, when I the Lord haue not spoken vnto them, are worse ten-fold then the Prophets of *Baal*, sooner shal the Publican be justified, then the hypocritical Pharasie, viler and more hateful before me and men is the Adulteresse, which by Matronlike demeanure would seeme a Saint, then the open Strumpet which carrieth lightnesse on her backe, and vanity in her face. A plaine fable is laughed

24.

Heresie
worse
then Infidelity and
Idolatry.

laughed at, but not hated, because it is not made to deceiue, neither is apt to deceipt if the authour would, but a lie forged, and obtruded for truth is intollerable; Yet if so be that wilfulnesse hath amazed reason, that whereas you are resolved to die, rather then yeeld to Idolatry (for so now and then you would make your selues beleue) yet you would yeeld to heresie, rather then sustaine any damage.

Reflect then once at my request, vpon my good Christians, whom (Idolatry being ouer-come) I exercised by Arianisme; some-what alwaies, being necessary to try my elect. Reflect (I say) your vnderstanding vpon their excellent zeale: (except perhaps ye refuse with soare eies, to behold the Sunne, for feare of greater annoy) marke wel how they fortified their faith against the Arrian Heretikes.

Socrat. l. 1.

c. 13. 22. 23.

24. Theod.

l. 4. cap. 14.

Niceph. l.

9. cap. 24.

Regard how in Greece, they vvithstood the Proclamations of *Valens* the Emperor, choosing rather to be scorched, brent, flaine, at their assemblies without the

the Church walles, then they would be present at publike praier of their heretical Superintendent, though their seruice which he said were nothing altered from their owne; set before your eies the horrible calamities, and intollerable vexations, vvhich Catholikes in Africa endured, vnder their Vandal Princes, for refusing to partake with them in their Arrian rites, and for priuately frequenting Masse, vvhen it was forbidden.

Victor
Vtic. de
persecuti-
one Van-
dalorum,

Finally, muster before your selues the Martirs and Confessors of al ages; from the beginning of the vvorld, to this present time, from *Abel* to the last which you haue seene (or might haue seene) with your owne eies. Let the very names of *Martir* and *Confessor* exhort you: the first whereof admonisheth you, that I require your testimony: refuse not therefore to beare witnessse of my truth; the other that I challenge your suite and seruice at my Court, your duty and attendance at my feasts, your vassalage and alleageance confesse therefore and deny me not.

Martir
signifieth
witnessse.

Oh

Oh ye stubborne bowes, which wil rather breake then come to the iust bent, which the true measure of Christianity requireth? Oh peruerse generation, how much ye want of the perfection of auncient beleeuers? Nay, how much want ye of the true zeale, which a number of good soules declare, on whom yet I haue bestowed lesse gifts, either of nature or of worldly prosperity? In case you say to your selues, that you see not the actions of auncient times, yet the example and constancy of these, doth euery day in euery place hitte you on the eies, and might wound your hartes, if they were flesh, and not of flint: nay, if they were not too fleshy, and voide of al spirit. How iust cause haue I then to exclaime against you (oh disloyal wretches) how long wil ye reject my authority, and kicke against my Commandements? who am I that charge you? am not I the Omnipotent? who am I that cal you? am I not your Creatour? You put your hand in your bosome, and draw forth an empty excuse from your hollow hartes, you can remember

25.

By what
comman-
dements of
God going
to the fle-
etiks prai-
ers is for-
hidden,

member no law of mine, that you brake by going to heretical seruice, nor can finde any precept to the contrary. I perceiue that you are deeplier scene in the statutes of men, then in mine ordinances, in the common law, then in the Canons, more minde the managing of secular affaires, then of your soules, and better know how many yeares purchase a peece of land is worth, or how much a load of corne commeth to at such a rate, then what price heauen is to be valued at, or what summe of felicity merits added to merits, wil at length a mount vnto, which is that great and maine commandment, not the principal point only, but the abridgement of the whole law?

Is it not, that man loue me with al his hart, vvith al his strength, with al his soule? you answere, this serueth your turne, and that you loue me asmuch as I require: But descend to the particulars, and you shal be taken with the lie.

Did I no where wil, that besides beleeuing in hart, you should also professe your beleefe before men. Or vvil you

violently make me to meane before Iews and Heathen, but not before Heretikes; in time of religion flourishing, but not in time of persecution, to the obtaining of credit or commodity, but not to detriment? Did I not adde, that he which denieth me before men, shal be denied of me, in the presence of Angels. He which shal be ashamed of my religion, I wil put him to open confusion, and which shal saue his life temporally, by yeelding to the persecutour, shal loose it eternally being condemned at a more dreadful tribunal, when vniuersal Sizes are held ouer al the world.

Isay 42.

Deuter. 7.

Exod. 23.

Rom. 10.

Haue I not said, that I am a jealous God, and wil not giue my honour to another? Did I not seuerely forbidde my people, to entermidle in Heathenisse rites? did I not for peril thereof interdict them al society, and cōuersation with Infidels? did I not denounce by my Apostles pen, that as in hart men are to beleue, that they may be justified, so with mouth they are to confesse their faith, that they may be saued? If by mouth, how much more
by

by deedes, and the whole course of their life? Or wil I (thinke you) contrary my owne decrees, approue him which confesseth me in wordes, and denieth me in profession?

And what if I had not in such expresse wise prescribed your duty? doth not the light of reason, the law of nature, the office of a Christian man, suggest, teach, command, that ye cleaue firmly to your faith, and that for no cause possible to be imagined, ye commit any thing, in word or deed, or omit any thing by negligence or slouth, which may import a departure from your religion, or be so interpreted and accepted; or that may seeme in any one point a conformity; to a strange and false faith, a yeelding or agrement to irreli- gious proceedings? If he which breaketh one commandement be guilty of al, as a violater of charity; shal not he likewise, vvhich faileth or falleth in one point of faith, be fully guilty of Infidelity? To beare truly the title of a faithful soule, it is not enough to belecue a-right in one or two articles, but my whole law, that

D 2.

is,

26.

Schismat
tikes vio-
late the
law of
nature, by
going to
the Pro-
testants
Churches.

is, the entire word of faith, must steadfastly be imbraced. If then I shal say; *goe ye cursed*, for not doing good, for omitting only hospitality, and workes of mercy, shal wickednesse goe scot-free, shal partaking with Heretikes in their abominations, passe as innocent? Shal departure from my Church, my Faith, and Sacraments, deserue to heare: *Come ye blessed*? Is there nothing for me to examine, but whether you be murtherers, theeves, or adulterers? doe I much respect that you should not offend your neighbour, and contemne my owne injuries.

27.

Heretic &
persecutio
purposely
permitted
of God for
trial of
mēs harts.

I foretold, while I conuersed on earth; that heresies of necessity must be for the trial, and manifestation of mens hartes, that it might be apparant, who would of a proude and contemptuous spirit embrace heresie, who would of faint hart and pusillanimity obey it, who contrary-wise would meekely trace his reuerent Fathers steps, and preferre the authority of the vniuersal Church, before his owne imaginations, and not to be shaken as a reede; with any tempestes of blustering per-

persecution. I fore-warned that I came Luke 12.
not to send peace but seperation, be-
tweene Parents and Children, Subject
and Prince, Master and Seruant, be-
tweene Wife and Husband, Bretheren,
Kinsfolke, and Friendes, that persecuti-
ons should be raised on al sides, and that
he which loueth parents or children, or
what else more then me, and wil not
take vp his Crosse and follow me, is not Math. 10.
my Disciple, nor worthy to haue part in
my Kingdome.

Are you Christians, and thinke your 25.
selues excused from the precept, which I Dissembling
gaue to the Synagogue, that if any man in religion
would draw you to a straunge faith, he is abho-
minable.
should not be obeyed; for that by such I
make prooffe of my seruants, I discouer
the secrets of the hart; and sift the branne
from the fine flowre, try the wheate from
chaffe.

Are you Christians, and know not that
to follow a false faith, is to serue a false
God, and to beginne new and straunge
doctrine of faith, is to erect a new and
straunge Idol. If you doubt thereof, I

assure you it is so. And now is your time of trial : now are you called vpon, sollicit-
ted , yea commanded to follow new do-
ctrine, to serue *Caluins* Idol, now are you
cast into the furnace , now shal you proue
your selues, either gold or drosse, and the
calamities of this present time , I haue
purposely sent that the secrets of al hartes
shal be reuealed.

Reuealed you are to your owne shame
and to my griefe. What shal I doe to
your stony hartes , to whom my serious
commandement , of professing sincerely
your faith by your conuersation , is but as
a puffe of winde against a mountaine ?
Shal I charge your consciences vvith
*Moyse*s ceremonies , and cause you as I
did the Iewes, to beare the remembrance
of this commandement vpon your bo-
dies , seing it is so fine from your hartes.
Shal I forbidde you to vveare linsley-
woolsey in your raiment , to joyne in the
plough the Asse with the Oxe , and to
sow with two kinde of seedes. Though
these obseruances were appendant to the
old

old law, doubt ye not but the signification of them, taketh place in the new. He which walketh simply and plainely, *Pro. ra.* walkes confidently; Dissimulation and double-dealing, I in euery thing hate; but in factes of religion, I vterly abhorre.

Admit that neither reason nor rule of conscience suggested vnto you, nor that I expressly exacted of you such firme confession of faith, yet ought not the authority of my Church, to weigh so light in your conceits, as neither to hearken vnto my Priests, who to reduce you from Heretical conuenticles, set nought by their liues, and haue by their blood confirmed the thing to be vnlawful, refusing to accept pardon of life, vpon so damnable a condition; nor to my Vicar in earth, vwho sollicitous for soules, spareth neither care nor cost for your saluation, nor to the declaration of my General Councel at Trent, vvhich resolved (when this case came first in question) that not without grieuous sacrilege,

29.
Schismatikes contemne the authority of the Church.

you could yeeld your presence, at the Heretikes Churches, or Ecclesiastical assemblies; or by any other manner of signe, giue external consent to their detestable rites. A thing indeede, which by men of vnderstanding could neuer haue beene doubted off, if worldly feare had not blinded peoples harts, and made them hard to belecue, that which pleased not their humour. What can they therefore accompt themselves, who wil not hearken to my Spouses voice, nor obey her admonition; but to be vverse then Heathens and Infidels. Let them know, that not to obey her, is as sacrilegious as Idolatry, and al that contemne her are accursed.

Math. 17.

2. Reg.

Tob. 13.

30.

Heretikes
how pre-
cisely to be
shunned.

Besides that principal precept, of louing your God aboue al; and that other absolute statute of constant profession of my faith Catholike, which suffereth no exception. If you wil but a little looke about you, ye shal finde that I haue yet left you another commandeiment, as a continuall helpe against mans frailty, a so- ueraigne preservation against al infection
of

of pestilent doctrine. It is more auailable against the spiritual enemy, then any armour of prooffe, or a ten-fold shield: and might in these darke some daies be a torch vnto your steps. Wil you beare to heare it? wil you indeanour to follow it, that my present admonition, may not turne to your greater damnation? you wil, if you may heare it from my owne mouth, it shal be joyfully receiued, as comming from heauen, your wordes are reasonable.

Wel then, whose spirit but mine inspired, and established as a perpetual obseruation, to the worldes end, that Heretikes should be vterly auoided, as *men* subuerted and already damned by their owne judgemēt; as *sowers* of schisme and authors of diuision, by teaching contrary faith, to that which was first receiued; as *whose* speech creepeth like a canker; as *lovers* of pleasures, rather then of God, making a shew of piety, but denying in effect the vertue thereof; as *Wolues* in sheepes attire; as *authors* of blasphemous Sects, bold, selfe conceited, waiking

Tit. 3.

Rom. 16.

2. Tim. 2.

2. Tim. 3.

Math. 7.

2. Pet. 2.

1. Pet. 3. king after the flesh ; as *those* who follow
 1. Ioh. 2. ing their owne fancies and desires , *hau*
 2. Tim. 2. *fallen* from the truth , * *turning* the grace
 1. Iud. 4. of God to vnclanenesse , and are there-
 2. Cor. 11. fore already appointed to iudgement ;
 as *false* Apostles , deceitful labourers ,
 Ministers of Sathan , whose end shal be
 according to their workes , and (to con-
 clude al iniquity , imaginable vnder one
 title) as *Antichrist* , I wil not therefore ,
 that ye eate or drinke , or haue familiarity
 with them , I wil not that ye friendly sa-
 lute them , for in so doing you partake in
 their wicked workes , and bolster them in
 their proceedinges ; and by just conse-
 quent must be partners of their damna-
 tion .

How long shal the light of reason and
 conscience sleepe ? how often must ye be
 admonished , that right beleeuers must
 not participate with Infidels ; that I can
 haue no society with *Behak* : nor my cup
 with the cup of Devils . If light and
 darkenesse can loue ? If I joyne in any
 respect with *Lucifer* , if euer any mercy,
 loue,

loue, or amity, any league or consent, be betweene him and me, then let Catholikes adhere to Heretikes. If no such thing can possibly be, but that eternal enmity bee sworne betweene vs, why then should children of Hierusalem, come to the solemnities of Babylon? they which looke to be heires of heauen, make pact with hel? expecters of life euerlasting, marchandise for their temporal with accursed death? He that runneth with the theefe, fornicateth with the adulterer, murthereth with the Tyrant, is in no case to be excused, no not although they doe it for feare, more then for affection to the sinne.

Shal they then vvhich professe heretic, with Heretikes bee found cleare? Of like I had no reason to forbidde you their company, for you are prudent and discreet, firmly grounded in the Catholike faith, stronge Rockes, vvhome no vvaues nor tempestes can moue, vveake vvreatches, and so much the vveaker, by how much you presume more of your selues, and rely

more

31.
Schismatikes are infected with heresie and set with pure Schisme only.

more vpon your owne indeauours, then vpon my grace: how feeble ye are, your actions giue better testimony, then your imaginations.

Are ye they, which can liue in the fire, and not be scorched in the flame, and not be smothered; wade vp to the lippe in the surges of the Sea, and not be overwhelmed; handle pitch and not be defiled, eate and drinke, conuerse, contract, (not only bargaines, but marriages) disport, discourse, play, pray, liue and die vvith Heretikes; and yet found at my terrible examen, neither attached with their infection, nor touched with contagion? I fore-warned my auncient and first people, that if they vsed the conuersation of Infidels, among whom they dwelt, they should finde them stumbling blockes of scandal, by giuing occasion of ruine, and prickes to their eyes, in putting out the inward light of faith, what by example, what by custome and perswasion. Experience proueth this true in them, and the euent argueth it more true in your selues.

Are

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Is. 23.

Are not most of you infected, some with one heresie, some with another? I haue to charge you withal, besides going to Church, how soeuer you thinke your selues, to be some-what vertuous, and Godly; Rarer then a white Crow is he to be found among you, who either cancelleth not fasting-daies by his owne authority, or dispenseth not with meates prohibited, as often as he list, or doubteth not of some article of faith, if not of al? One improueth Confession, another Purgatory, this man inuocation of Saints or vse of Images, that man praiers for the Dead, or the office in Latin. There are that suppose Antichrist shal not be one singular person, but includeth a company or a succession. Many doubt nothing of this, yet acknowledge no vnion of the Church, vnder one head visible; or detract from the authority of Councils, and decrees Ecclesiastical: Most of you feare least the gates of hel haue preuailed against my Rocke; least the spirit which I gaue her, haue not fulfilled my promise, neither taught her al truth, but
that

that shee may diuersly erre.

33.
By what
means
Schisma-
tikes grow
to be He-
retikes,

The stench of the damnable memo-
ry, and the fume of their brimstone,
ascendeth from the bottomelesse lake,
who of Schismatikes haue at last become
flat Heretikes, yea Persecutours, yea
and of an il beginning, made a vvorse
ending? vvhen al this? not because
the longer ye liue, the skilfuller ye waxe
in Diuinity, the carefuller of your soules,
more desirous of heauen, or are oftner
visited with inspirations celestial, but be-
cause ye vvaxe weary of expecting my
pleasure, in that I come not at your ap-
pointment, but let my secret and eternal
prouidence haue the determinate course,
ye thinke I haue either forgotten my
Church, or cast her off; supposing quite
contrary to Christian doctrine, that ad-
uersity is an absolute signe of my indigna-
tion, and of a reprobate religion. Wax-
ing more and more in loue vvith the
world, ye haue lesse sence and feeling of
remorse? by neuertalking with Priests,
not conferring of matters touching the
spirit; by being loden with secret finnes,
which

which either you wil not acknowledge,
or minde not to forsake, or cannot be
indured to reforme by restitution and sa-
tisfaction; it commeth to passe, partly
through the nature of such negligence,
partly through my just permission, for
your vngratitude toward me, that you
beginne to loath the religion, vvhich
checketh your humour, and assureth not
heauen to sinne and iniquity.

Amidst these your sensual, carnal, and
worldly affections, heresie buszeth ab-
out your eares, plausibly inuiting you to
her cuppe of pleasure. Thus lying open
to the enemy, and destitute of my grace
and protection, you are made a pray
to the roring Lyon; vvhile with con-
uerfing among Heretikes, ye become
likethem in life. Becomming like them
in conditions, you quickly delight in
their futable doctrine. Poyson, poyson,
lurketh in their company, as in domesti-
cal Adders, and in the familiarity as
in Cocatrice eies. What though at
the first ye be not Conquered? He
which loueth peril, shal perish therein:
what

vvhath though their arguments be but weake and foolish? Drops of raine in continuance pearce the hardest stone, a smal worme in time decaie the roote of the fairest Vine, and contemptible Yuie being let alone, ouer-creepeth and ouer-mastereth in time the talest tree. Flee therefore society of Heretikes (as much as you may) euen in temporal businesse, because of your peril, and because my counsaile is so to doe. Flee it absolute in fact of religion, not for peril only, but for sinne, not because of my aduise only, but for my commandement sake. Flee Babylon, flee Chore, flee Sodome, flee from the aduersary campe in time, as ye wil at the day of my victorie, at the day of your death, at the great day of judgement, not be taken for enemies.

33.
The obsti-
nacy of
Schisma-
tikes and
ingratitude
towards
God.

Perceiue ye not, for al that I can say or doe, the horror of your offence, (oh ye my traitours and rebels) how long shal I cry out to a people, which haue stopped their eares, and allage reason to them, which say they wil not vnderstand? how long shal I preach repentance to them, which

which repel knowledge, and catch hold
vpon euery simple shift, as vpon a staffe
to sustaine their halting and trembling
consciencs. The eare discerneth wordes,
and the eies coulours, the mouth tastes:
This rude wilful people hath reason, and
yet discerneth not iniquity. They repel
al outward admonitions, for feare they
should be conuicted; secret inspiration
of contrition, they reject as melancholly;
remorse of conscience, they hate as a hart
fore.

Shal I for this hold my peace, and
leauē to lay open their faultes? If it be
little that I haue yet alleaged against you,
heare more if it be not too little, but e-
nough to condemne you, and too too
much for you to finde any euasion, yet
wil I adde more, to see if any thing can
moue you; yea though nothing wil moue
you, yet wil I adde it to iustifie your con-
demnation, and my complaint; woe,
woe, to you who wil not know the time
of your visitation.

Behold, I haue stood at the dore, de-
siring to be let into you hartes, and you

E

haue

haue not opened vnto me, when therefore ye shal desire to enter into my Kingdome, and rest I wil answere you, that which the foolish Virgins heard, with sorrow enough: *Ye come to late, the gate is shut, and it shal neuer more be opened.* I haue sought rest in your soules, to make there my mansion, and I finde as at my nativity, that *there is no place in the Inne*; I must seeke some-where else. I come to your boundes and territories, to cast out your Devils, and heale your infirmities: you like *second Gerasens*, because of temporal losse of your Swine, request me to depart your confines.

Luke 1.

Math. 8.

I wil depart, and when in necessity you cal me backe, I wil not returne. I inuite my selfe to your dinner, as I did to *Zachens*, to worke in your house saluation; ye contrary to him refuse my courtesie, and wil no saluation to your house. I wil seeke more worthy Hostes, and I wil shake off the dust of my feete against you. I cal you as *Lazarus* foure daies dead, (foure yeares dead, if not fourty) out of your stinking graues; I cry *come forth, come*

come forth, and ye wil not arise. Possibly you imagine, that as I in raising *Lazarus*, brake the common curse of nature, to shew my glory, so I wil in you swarue from the statute of your creation, and violating your free vvill, make you Catholikes by force so to saue you, wel lie stil in your putrifaction, whom my voice could not raise to saluation, my Angels shal raise them to judgement. I haue so long stooode and cryed: *Ten bicb trauaile and are loden come vnto me, and I wil refresh you.* I haue openly proclaimed that vvino soeuer thirsteth, should come vnto me, and I wil giue him drinke of the water of life. Which importunate in deuours of mine, and vehement prouocations since they nothing auaille, seing ye contemne my loue, and set not by the riches of my mercy. I am forced to an our cry against you: *O al ye which passe by the way, behold and see if there be any grieffe like vnto mine?* See if any man were euer so handled by his enemies, as I their God by my creatures. See if euer so great kindnesse hath beene recompensed

with so monstrous vngreatitude : if Superiours were euer so dispihted by their Subjects, Lordes by their Vassals. See if at any time beggarly necessity despised so bountifull munificence ; or apparant peril of ruine and vtter destruction, were so securely neglected. See if any memory can record so high a Majesty, to haue loued so affectionally as base a bondmaide, and to haue beene so ignominiously repulsed in his suite.

What fettered captiues were euer called to such glorious liberty, and would not come out of their dungeons ? What languishing in such loathsome malladies were proffered health, and loued better their noisome calamity ? Consider and see how the Courtly cates, the Royal cheare, which I haue prepared for my feast, hath beene frustrate and disgraced by vnworthy companions : one excuseth himselfe by cates, an other by couetousnesse, an other by carnality, one hath businesse, an other is bargaining, the third hath married and cannot come, *Nay ye shal not come : but the time shal come*

Luke 14.

come when like dogges, ye shal hunger
and runne about searching, and shal not
finde for your famine. Ye shal craue and
wish, cry and cal for the crummes, which
shal fal from my childrens table, and from
the trenchers of my house-hold, but shal
not obtaine them, ye shal roare after one
draught of water to allay your thirst, nei-
ther shal it be reached: yet vwhen you
haue done your worst, by not comming
when ye were called; my banquet shal
not be blemished. I wil oppose to your
soules of better talent, you frustrate my
feast, but it shal not be frustrate, I wil fil it
with better guesstes; you disgrace it, but
I vvil grace it with more honourable
roomes; ye shal be eternally barred from
the table of the Lambe, Heretikes shal
enter before you into my Kingdome,
Heretikes shal be conuerted, to supply
your place; and Infidels wil I fetch from
East and West India, to sit in my glory,
and ye shal be throwne into vtter darke-
nesse. They shal possesse the Thrones
ordained for you; they shal enjoy the
Crowne, which hong ouer your heades,

in expectation of your deserts. Faith shal be given to them, to them shal the grace be translated which ye refuse, and they shal fulfil the righteousness belonging to their beleefe.

34.
Schismatikes by
their euil
example
impugne
the Catho-
like faith.

But oh that only ye lost your owne Crownes, and that ye were not occasion of perdition to thousands more. Oh that though ye honour me not your selues, yet that ye would not worke me that contumely and reproch, which I may not beare at your handes. Euery where am I blasphemed through your example, my religion growing in contempt, because ye set so little by it, who are thought to beleue it. The edifice which I so carefully founded, ye like mouldring stones decay by your faltring and relenting, that which my Saints haue built by their blood (or rather I by mine owne) ye ruinate by the world and flesh, as fast as zeale laboureth to kindle holly flame, so fast doth your coldnesse extinguish it. Marke how desolate my house is, and how many haue forsaken my Church, one through anothers example. It is your dissimulation that

that betraieih my cause, without which
persecution could little preuaile. For in-
troduction and confirmation to your er-
rour, ye set the examples of others before
your eies, as pillers of your actions, o-
thers shal make you the ground of their
vngodlinesse.

The contagion runneth among you
from one to an other: as Chored sheepe
and blasted fruit, ye daily are destroyed
and destroy by mutual infection, you
say you hurt not me or my cause, but
the joy of the aduersary, and the dole
of the Catholikes conuinceth it. If
you could now see the triumph, vvhich
you adorne for the Deuil, and the sor-
row of the Angels and Saints, as you
shal one day know it, you vwould con-
fesse no lesse, then I now charge you
vvithal, in the meane space that which
you see in the Children of light, and
in the Children of darkenesse, how the
one is grieved, the other encouraged,
and how each side laboureth, the one
to vvinne you, the other to hold you
fast, is sufficient to informe you and

condemne you, because *Moyſes* and *Aaron* did once by their example not ſanctifie me, I would neuer let them enter the land of promiſe, and ſhal you enter into my reſt, who diſhonour me before people euery day? He which is the ruine of one poore ſoule, were better be drowned with a millſtone, and thinke ye it a ſleight matter to deſtroy, ye knowe not your ſelues how many? The children of *Iſrael* repining againſt the difficulties which they found, when I ledde them through the laborious deſert, (as I now conduct my Church in England, through the vn-couth dreadful and painefull waies of affliction and tribulation) I cauſed them euery one to die in the wilderneſſe, except only *Iofua* and *Caleb*, becauſe they two as much as in them lay, encouraged forward the reſt. Shal then your murmuring and rebelling againſt the croſſes, laid vpon my flocke eſcape my iudgements? Wherein chiefly lay the ſinne of *Ophir* and *Phines*, for which I plagued both their father, their children, and al their poſterity? was it not the alienating
and

and discouraging of people from my sacrifice by prejudicial behaviour? wil any King going to warre-fare endure him, which shal by faint wordes or cowardly examples, detract the journey and dissolue the Souldiers hartes from battaile? I suppose not: for one such person hurteth more then seauen enemies, if he wvould; should he not build with one hand, and pul downe with the other? How then can ye be excused from being both impediments and impugners, of my religion? seing as in skirmish, so in contention about religion, the apprehension of man and his frailty is such, that if one shrinke ten faint, and if ten yeeld a hundred flie; and diuers not standing to their tackling, the ouerthrow of al followeth, and slaughter of the rest.

Oh ye fugitiues from my pavillions and campe, ye cal me King, but where is your subjection, you cal me Captaine, but where is your courage? you cal me Lord, but where is your seruice? ye cal me father, but where is your fillial loue? ye cal me Sauour, but where is your care

353
Schismatikes grievously abuse God.

of saluation ? ye cal me Redeemer, but where is your thankfulness ? ye cal me Creatour, but where is your obedience and loue ? ye cal me Omnipotent, yet ye feare not my power; ye cal me just, yet feare not my rodde; ye cal me wise, yet thinke not that I pearce your dissimulation; ye cal me merciful, yet accept not my pardon, which I here offer you yet againe, if ye wil presently repent. Ye cal me good, yet vse it not, but abuse my goodness: ye cal me righteous, yet doe me wrong: ye cal me God, yet haue more respect of man. Ye say ye are not wicked, but what greater impiety, then to associate your selues to my aduersaries, to betray my cause, to deny my religion, and forsake the participation of my Sacraments. To haue more care of your substance, then of your soules, to poise the world and me in ballance, and preferre it before me; not to deale with my Priests, not to assemble at my prayers, to liue like Heathens, acknowledging the seruice which ye haunt to be folly and sacrilege, yet otherwise wanting all exercise

exercise of Religion ? Cursed is hee that doth my worke negligently and fraudulently, and cursed is he which doth it not at all.

Why doe I thus reprehend a sort of innocents, who wish wel to me and my faith, and with al their hartes, desire the returne of their fore-fathers daies, helping my distressed members to their uttermost power. It is not they which have denied my faith, and abolished my lawes; or which persecute with such extremity. What they doe, is against their wil vpon meere compulsion, not so much for regard of their owne particular, as of children and family, neither from the hart, but for fashion sake and obedience, and only for a time. They purpose not to die otherwise, then grafted into my body Mystical, and true members of my Church, and in the meane space redeeme the time of their sinne, vvith workes of mercy.

Can iniquity thus teach your mouthes an vntrought ? Pyned consciences, howe greedily they pray vpon the
foode

36:
Excuses of
Schismati-
kes re-
futed.

foode of falshood. The bread of lying
 relissheth wel in your tast, but the grauel
 thereof shal grate your mouthes, and fret
 your mawes : Against your owne soules
 ye pleade.

37.
 Schisma-
 tikes are
 not excu-
 sed by pre-
 sence of
 helping
 the Ca-
 tholike,

Others indeede made the breach in
Peters Net, but why haue ye with them
 fallen head-long forth ? others ouer-sow-
 ed the cockle, but why are ye choaked
 there-with ? others raised the smoke, but
 how hapneth it that your eies are blind-
 ed ? others pursue and assault my Ca-
 tholikes, but why haue ye through your
 departure vveakened them, and made
 them a pray, to whom if ye had manfully
 stood, neither they should haue beene
 so oppressed, nor you liue in such slavery
 of conscience, nor I haue beene so disho-
 noured in this Realme, and almost quite
 exiled. What tel ye me of your simple
 assistance, which is the least that ye ought
 to doe, but farre from the most that ye
 might. Is your continuance in Schisme
 to further the conuersion of England ?
 What ? Shal my Church be reared in
 iniquity, and Syon founded vpon dam-
 ned

ned soules ? Can not I maintaine my power without your sinnes ? or (though I vse you as I finde you) wil I euil that good may redounde thereof ? I seeke not your goods, but your good ; not your substance, but your sanctification ; you and not yours. Build not your sinnes vpon my backe, for I wil cast you headlong ; I neede not your dissimulation, you are not necessary to me at al. If I feede you without other mens aide, so can I feede others without you. Perhaps I am beholding vnto you, that ye are not such flat Heretikes as some are, I had as lief ye were. Oh we are luke warme ; I would ye were cold : oh vve doe not wholly follow *Baal*. If *Baal* be God follow him wholly ; if I be God, follow him not at al, but me : halt no longer betweene both. And what is it that ye dreame off, your good vvorkes ? and frame imaginations of I know not what manner to redeeme your sinnes.

Pretend ye to be Christians, to be of vnderstanding, to know wel what ye doe, and are ignorant that al workes done in
state

38.

Schismatikes merit not glory nor remission by their good workes.

state of sinne, and out of grace, how much soeuer they tend to piety, or intend my honour, are abundantly rewarded, if in consideration thereof I temporally blesse you, with health, wealth, or other prosperity: seeing they neither satisfie my justice, nor merit remission of offences. Having dismembred the vniuersity of my Church, by your departure, and violated the sacred bond of her peace and charity, whatsoeuer ye doe, though ye gaue al to the poore, and your bodies to the fire for my sake, ye are nothing, ye doe nothing, ye shall reape nothing. I spit at your workes, if you thinke that done out of grace, they serue to saluation.

Nothing saueth but by liuely vertue, and force of my Passion, vvith which none can haue affinity, who haue by sinne made themselves dead, detestable are such in my sight, vntil by profound and perfect repentance, they be reconciled to my fauour. No vvorkes are holy, where the soule is not sanctified, no branch can beare fruit, except it bide in
the

the stocke, cleanse your vessels, then put
in your wine, and your floore before you
heape corne. Ere vp a fresh your ground
& cast not away your seede vpon thornes.
My Church is a Vine, whereof I am the
roote; become branches of this Vine;
and then may ye beare fruit to saluation,
keepe perfectly my Commandements, *1. Ioh. 2*
and then haue confidence.

Out of my sight vvith polluted and
blinde Sacrifices: away with the workes
which smel of the contaminated caske.
Abominable are the offerings of the wic-
ked; neither wil I be gresed with the oile *Pro. 15*
of sinners, such as the die is, such is the
coulour: such as the pipe is, such is the li-
quor. Ye holy? your very iustice and
righteouslest actions are as ragges of of-
fice; the choicest of you is but as chaffe,
the smoothest a Thistle, the best is a
Bryer, and the holiest among you an
Hypocrite. Ye rich in merits? ye are
vvretched, poore, miserable, vvhen
your heape (such as it is) shal come to
the Mil, ye shal finde that your graines
were hollow and worme-eaten, fuller
of

of filth then pure flowre. Wel voide,
 to the voide, and ful to the ful, they
 which haue, shal haue more and abound,
 and from you shal bee taken that little
 which ye haue. I wil suffer you to haue
 your course: ye are cold, but ye shal
 waxe colder: ye are runne farre from me,
 but ye shal runne further, I wil puffle away
 your almesse as ashes, your giftes I wil re-
 ceiue from dissembling friends. I weene
 ye measure me by your selues, and thinke
 to binde me before the day of iudgement,
 your expectation shal be deceiued, and
 your sinnes argued before al the world.
 What shal I doe vvith a multitude of
 your praiers, the lip-labour of defiled
 mouthes, and flattery of faithlesse harts?
 Let not the confidence of them over-
 whelme you, my praise is not fitting in the
 mouthes of sinners, and execrable is his
 praier, which wil not heare my law. Sa-
 lute not me, Lord, Lord, except ye fulfil
 my wil. If blasphemous tongues can
 magnifie me a-right, then shal your
 mouthes perhaps praise me worthily,
 whose deedes blaspheme me, I heare not
 sinners,

Eccles. 15.

Pro. 28.

sinners.

What magnifie you your fastes external, neglecting the solemne and great fast internal, from sinne and wickednes? Your fastes are infected with selfe wil, (in following your owne desires and not mine) with worldly feare, with hatred of correction, and reprehension vvith forward auersion from the truth, with deadly sinne, what of your feastes, holy-daies, and other auncient obseruances, wherein you choose what ye list, and what ye list ye contemne? ye fast the Eues and keepe Holy-daies, possibly more then ordinary, in discerning of meates, many of you are more precise then you neede. But to communicate through feare with Heretikes in their sacrilege; to abstaine altogether from my Sacraments through feare, to deny me before men, is no matter of scruple. Oh Pharasees which very precisely ritch-mint and rue, condemning whosoever swarueth one jot from his duty, or doth not more then he is bound in these smaller matters, and breaking freely the maine precepts and principal

Ioh. 9.

39.

Schismatikes precise in smaller matters neglect the greatest.

cipal points of my commandement: Hypocrites. These greater thinges ought by any meanes strictly to be obserued; and then are the other not to be omitted. First obserue the substantial part, then haue care of secondary respects: First, hold fast surely the possession and profession of your faith: then neglect not the ceremonies thereto belonging. Why straine ye a Gnat, and swallow a Camel, feare a Mote and dread not a Beame, stoppe at a Straw, and stagger not at a Streame? To whom, but to such as you did. I cry
 Jerem. 14. by my Prophet, that when they fast and pray, I wil not heare them, and when they lift vp their handes, I wil turne away my face.

40. Let not the bare name of obedience
 The objection of obedience refelled. blind-fold you. I forbidde you not to giue vnto Cæsar, that which is Cæsars, but deny me not mine. No, not though Cæsar would arrogate to himselfe, that vvhich appertaineth to me. Yeeld to Cæsar goodes, life, al temporal seruitude, as farre as behoueth to the Countreies commodity and regiment. Render

to me a pure hart, and sincere obseruance vvithout al exception, this I challenge as my right. Honour the Prince for my sake, but honour me for my selfe. So I say, Honour me, Feare me, Loue me, Reuerence me, Obey me, Serue me, which of you wil indure, that his Sonne shal disobey him, and for his excuse, that he did it by your seruants commandement? ye must not obey my seruant against me the Master, neither my Magistrate against me the Soueraigne Lord of al.

Be ye your owne judges in this case, whether ye ought most to obey man or me: Goe ye to heretical conuenticles for obedience to the law? More tollerable shal it be at my great day to them, which yeeld of frailty and feare, not aggrauating their offence, by acknowledging prerogatiue ouer soules, besides that alone which I haue appropriated to my Church and keies; neither joyning their exterior schisme with inward schisme and heresie. If obedience be a pretious thing performe it to me, to whom al subiection is due, and

to whom al powers bow, I command obedience to superiour preeminence, but not in derogation of my owne prerogative, neither am I contrary to my selfe. Neither must the law of the supream Court, giue place to a meaner seate, neither my celestial Throne, to a terrene Tribunal. What obedience is that, wherein is the greatest disobedience possible? what dutiful subjection, where in is most notorious and perfidious rebellion? If the name of obedience be holy, whatsoeuer it pretendeth, and that against the fillables thereof, no reason can be heard, then obey the body commanding against the spirit, the world against heauen, the Deuil against me.

41.
The excuse
of feare
rejected.

What now, if ye be not so madde as to allege that you sinne against my law, by way of obedience, to the lawes of the Realme; but that what you doe of any goodnesse, ye doe for loue of me, and that which ye omit, ye omit for feare of the world. Nay, what if al the good ye doe, be done for feare of my wrath, or for vaine-glory, and not for my loue? and that

that which ye doe not, ye omit for loue of
the world, preferring the same before my
feare? for how can ye feare the world,
but that ye loue too much the world, and
feare least it should not loue you? Why
stand ye in awe of her frowne, but because
ye would allure her fawne? you would
not dread her bended browes, if her smile
pleased you not too wel, and tickled not
your hartes with delight. If you loathed
the world, and could brooke either the
absence of her company, or the eie of her
displeasure, ye would not feare what shee
could doe vnto you, which to speake the
most, is but to vse you frowardly, or to
banish you her sight. This if shee did, am
not I presently ready with armes displai-
ed, to receiue you into my bosome, into
my Pallace, into my eternal and incom-
parable Tabernacles? If ye loued me, ye
would not so loue the world, ye would
not so feare her: Seing ye violate my
commandement, because of her coun-
termande, how is it not manifest, that
wherein you obey me, ye obey me for
feare of my reuenging rodde, which also

ye would soone treade vnder foote, if the world should thither in like sort extend her prohibition.

Oh faithlesse cowardes, and not faithful champions : oh Hares and not Men : oh patternes of pusillanimity, what auaileth it you for excuse, feare indeede (as you say) driue you from your duty ? I euidently denounced that ye should not feare them, which kil the body, and cannot destroy the soule ; but me, who can cast both body and soule into euerlasting flames. Haue I no way deserued, that you should suffer for me ; Number the pricks of my sharpe pearling thornes, number the bloody and renting stripes, receiued ouer al my body, from the rage where of no part from the crowne, to the plate was free, if ye cannot number these being innumerable, consider my five deepeit woundes, consider my despitful death, and what I suffered for the redemption of al mankinde, for yours in particular amongst the rest. Or I pray you, if you suffer any thing for my sake, is my future glory an vnworthy recom-

recompense. Am I a slow pay-master, or a poore Lord, notable to make you amends; or are ye richer then I, and can expect no just retribution? If now while ye are my enimies, I haue provided you, and furnisht you vvith many necessary thinges, and suffer you to enjoy the fruites of my excellent vvorke-manship, the Earth and Skie; haue I reserued nothing in store, to gratifie my friends.

Giue credit to my wordes, I tel you that blessed and a thousand times happy are they, which suffer persecution and crosses for my name sake, and for their conscience, for great is their reward in heauen. If perfect wisdome were to be talked to vnperfect hartes, I vvould tel you how to endure for religion, is a thing which in so ample vvise satisfieth, for humane negligences and former offences, combineth so singular a Garland for the sufferers; so exquisitely conformeth to the type of my Passion, and maketh men so like to mee their Sauour, that Saints in al ages haue

with teares of hartty affection desired it; with joy imbraced it, drawing neare and feruently sought it, when it was farre offe why feare ye and tremble (oh ye of little faith) why dispaire ye, & cast your selues away, O ye of no faith? The shippe-man calleth to me from the bottome of the Sea, in expectation to be swallowed, and I heare him. The trauailer passing through the midst of the eues craueth my aide, and I conduct him safe. *Daniel* was secure in the Lyons den. *Jonas* in the Whales belly, the three children in the furnace, because I assisted them. I forsooke not my Disciples and shippe, though sometime I seeme to sleepe, and to forget them. If your eies were worthy to be opened, you should see as my seruant *Elizabeth* did, millions of Angels in readinesse for preservation of my Church and company. Feare not therefore, that from which both I can deliuer you if I wil, and wil as I see it best.

Deny ye my omnipotency and ability to deliuer you; or if I cal you to suffer some-what for me, who are ye that dare detract

detract and say, ye wil not, if ye be so bold, can ye aliuie or dead escape my handes, but that I wil make you suffer euen in this life, much more for your sinnes, and that without al consolation, thanks, or recompence?

That which ye feare shal come furiously vpon you, and oppresse you like an armed Giant, Though ye feare to serue me, yet wil not I be afraide to repay your dastardy, with a dreadful hire. The slouthful person feareth to be stoned with a peece of turfe, pretendeth for his lazines: Eccles. 12.

A Lyon is without the dore: in the midst of the streete I shal be deuoured. What ailest thou Prophet of slouth, if thou take courage I am with thee. Feare me and my law, he which feareth man, shal soone perish; but he which trusteth in me shal be assured. What fearest thou persecution as a Lyon: Feare sinne and flie from it, for it is a Serpent, and a two edged sword. You heare not, you are not perswaded: Goe your waies ye vnkinde wretches; ye shal not suffer for me, for ye are not worthy. Pro, 29.

Necessity

42.
Excuse of
necessity
ouer-
throwne.

Necessity you say hath no law; but deserueth pardon. Oh how you vex me with wilful blindness. What necessity is there, why ye should deny your faith by going to the malignant congregation? Necessity forceth you to saue your soules, for if ye doe not, in vaine ye haue receiued them, nay cursed is the houre vvherein ye were borne, vvhoe haue frustrated the end of your creation, vvhich was that glorifying me in this life, ye might be glorified by me in the life to come, and caused my blood to be shedde for you in vaine, and shal be damned for euer-more, without al redemption.

But no necessity compelleth you to saue your life, much lesse your goodes. What if ye become poore, yea most poore? What if ye die? is not the cause mine? Is it not your faith that ye suffer for? I reapeate it againe. No necessity constraineth you to saue your life, much lesse your goodes; neither care of your selues; neither care of your family.

Can not I provide for you and yours,
 without your sinne? Aske the Birdes,
 Fishes, and Beastes, who feedeth them,
 vvhereas they neither sow nor reape.
 Say not with the murmurers: *Can God*
provide vs foode in the desert, feare their
 example, I gaue them sustenance, and
 when they were not content with such as
 I sent, I condescended to them their
 hartes desire, but while the meate was in
 their mouthes, my wrath fel vpon them.
 The expectation of the careful shal pe-
 rish, and the lesse ye trust in me, the lesse
 regard I wil haue of you. Seing you dis-
 card me from your accompts, I discharge
 my selfe of your care. Wilt thou needes
 provide for thy family? thou doest wel?
 doth natural loue instigate thee to seeke
 their maintainance? So doe I also, yea
 I tel thee, if thou feele not this instinct,
 thou art vvorse then an Infidel. But
 how behoueth it thee to provide? by
 hooke and by crooke, by sinne, Schisme,
 Infidelity, Perjury, Theft, Murther?
 must al things be lawful to thee for main-
 tainance of thy family, according to thy
 calling?

43.
 Care of
 family is
 no excuse
 of schisme.

Rom. II.

calling? Or must thou prouide for them only by industry, labour, or any other honest and just meanes; and touching the rest, commit them to me? My commandements doe not one impugne the other, neither haue I willed any man to offend.

Eccles. 15.

When I commanded to loue me aboue al, did I except wife and children? did I not peremptorily auouch, that he is vnworthy of me, whosoever preferreth them in any thing before me? Cursed shal the child be, which shal be respected aboue me and my commandements; be he innocent, yet shal he sustaine the recoile of his fathers iniquity. And he which taketh hold vpon the natural loue engrafted by me in your hartes, why doe ye not inferre with your selues, that if he who prouideth not for his family temporal necessities, is worse then an Infidel, he which neglecteth prouision for their soules, is a very Deuil: Vnlesse ye thinke that the body is more pretious then the soule. But I assure you that al is lost if the soule be lost; ye shew wel therefore, that
you

you loue your children for your owne
sakes and delight, and not for me or my
wil, thus turning the law of nature, a-
gainst me the authour of nature. God
forwardes ye vvhich are so sollicitous for
your house-hold and posterity, proceede
in your cares; vvhich ye haue al done,
both hazarded and lost your soules, and
daily offended me for their sakes; who
is it that fostered and preserued them?
you or I? who filled their Mothers brests
with milke? who gaue to you that affe-
ction of loue, which maketh you to assist
them?

Tel me whosoever thou be, which
trustest more in thine owne sollicitude, or
(to speake plainly) more distrustest me,
then that thou dardest commit them to my
handes, canst thou feede thy selfe with-
out my prouidence? I, who but I? che-
rishi the younge Rauens, cloath the Lil-
lies and Flowres, open my handes and fil
al the earth with blessings, I number not
the starres only, but the very haire of
your head, why then dare ye not rely vp-
on my refuge.

I haue

Crosse and follow me, who when I lay it vpon you, and help you to beare it, thrust it from you with violence, and hurle it away with a mischiefe. Let your fainting hartes meditate defence of their constancy: but they shal not be innocent. Build pretence while you wil, but ye shal not be guarded from the tempest of my wrath. Wash your selues with sope, as long as ye list, ye shal neuer be cleane: Why being inuited to my heavenly banquet, desire ye to be holden excused? Why say ye that ye cannot come: what neede these complements? Speake plainly, say as the truth is; say, *we wil not come.*

Oh fie, such wordes to our Lord God? *Such a flat denial to our maker? Nay, Spare vs a while O Father of heauen, we wil but set things in order, and waight a convenient time, at least once before we die, we wil approach to thy sanctified Table.* Craue you then daies and deliberation? Is it for my behoofe or your commodity, Innuite you? Need I your saluation, more then of so many other foules, Iewes, Infidels, and others, which I hourly suffer

to

Against
such as or
defer their
conuerſion.

to perish, and inuite them not to life? whom if I inuited, I should finde multitudes of them, answerable to my inspirations, and if I had giuen them some few of those opportunities & motiues, which I afforded to you, they would long since haue done penance in sack-cloath and ashes, and beene conuerted perfectly from their wicked waies; Or if besides my Quyres of Angels and Saints, I yet would be glorified of more, can I not create more children to *Abraham*? or when ye haue done your best, haue ye not beene vnanswerable to your talents as vnprofitable seruants? Did I choose you first, or did you choose me? I chose you and loued you, before ye were in nature, before ye were any thing, and now ye be some-thing ye forsake me. And yet though ye haue forsaken me, I haue not so forsaken you, but that I inuite you once more to returne. Turne vnto me, and I wil turne vnto you. Nay, behold I turne vnto you; turne therefore vnto me, I humble my selfe to seeke first the attonement; I inuite you gratis to my super-

44.

The true
cause why
Schisma-
likes going
to Church
are ripped.

I haue laide before you the excuses; which the best of you with vnsacred lips, and vncircumcised hart doe forge. Wicked and vnsearchable is mans minde; but I vvho am the searcher of hartes, wil finde out euery corner. The reede on vvhich you leane, shal runne through your handes and breake. Are these your causes and pretexts? Pretexts they are, but not causes. He easily findeth occasion, which wil needes breake friendship. If you wil not vtter the very cause, but are ashamed thereof; then heare it at least, and confesse a truth. Charity is waken cold in your hartes, the world or the flesh haue ouerwhelmed you, ye want faith; of the Catholike beleefe; you haue no certainty, as infallible; but opinion only, that is probable.

Your soules are ouer-growne vvith finnes and sensualites, as a barren field vvith bushes and brambles; your corrupt affection tieth you more strongly to the world, then if you were chained by one foote to a stake, you can not soare aloft, nor lift vp your hartes to cogitation of celestiall

celestial and spiritual thinges. If sometimes ye cast vp as it were one eie to heauen, ye cannot but fixe the other on earth; if ye proffer vp one foote, the other is fast clogde; ye cannot moue, if ye offer to vse the triple winges of grace, reason, and free-wil: the massy poise of flesh and bloud abaseth you presently, before ye can make winges. Ye vvil suffer nothing, ye wil loose nothing, ye wil beare no paine, sustaine no detriment, incurre no disgrace, indure no calamity, ye wil diminish no diet, impeach no sleepe, abate no part of your port, impaire no credit, abridge no liberty, cast off no superfluity.

Ye little thinke, that to serue me is perfect liberty, to loose for me is great gaines: it commeth not to your minde, that a secure conscience is a continual banquet, and that the fruit of a religious hart, is joy and peace. What shal I doe to such a nice, delicate, and vnmortified generation? If the times were good, could ye easily goe to heauen: not so soone as ye suppose. Ye vvil neuer take vp my

Crosse

Eccles. 4.

Finis
To be done
with a good
conscience

Crosse and follow me, who when I lay it vpon you, and help you to beare it, thrust it from you with violence, and hurle it away with a mischiese. Let your fainting hartes meditate defence of their constancy: but they shal not be innozent. Build pretence while you wil, but ye shal not be guarded from the tempest of my wrath. Wash your selues with sope, as long as ye list, ye shal neuer be cleane: Why being inuited to my heavenly banquet, desire ye to be holden excused? Why say ye that ye cannot come: what neede these complements? Speake plainly, say as the truth is; say, *we wil not come.*

Oh fie, such wordes to our Lord God?

243 *Against* such a flat denial to our maker? *Nay,*
Such as or *Spare vs a while O Father of heauen, we*
defer their *wil but set things in order, and waight a*
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die, we wil approach to thy sanctified Table.
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 then of so many other foules, Iewes, In-
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to perish, and inuite them not to life? whom if I inuited, I should finde multitudes of them, answerable to my inspirations, and if I had giuen them some few of those opportunities & motiues, which I afforded to you, they would long since haue done penance in sack-cloath and ashes, and beene conuerted perfectly from their wicked waies. Or if besides my Quyres of Angels and Saints, I yet would be glorified of more, can I not create more children to *Abraham*? or when ye haue done your best, haue ye not beene vnanswerable to your talents as vnprofitable seruants? Did I choose you first, or did you choose me? I chose you and loued you, before ye were in nature, before ye were any thing, and now ye be some-thing ye forsake me. And yet though ye haue forsaken me, I haue not so forsaken you, but that I inuite you once more to returne. Turne vnto me, and I wil turne vnto you. Nay, behold I turne vnto you; turne therefore vnto me, I humble my selfe to seeke first the attonement; I inuite you gratis to my super-

G

eminent

eminent glory. Aske any man if he wil intreate you, or hire you to partake of his blessings: yet behold I inuite you.

Come, come, my children, come poore soules, take your fill for thanks, not Wine and Milke or Honny, but of supernal, immortal, and Angelical foode, vvvhich who so eateth, liueth for euer, and who so eateth not, can haue no life in him. Come, and ye shal not only be wel-come, but I wil giue you present grace, as pledge of future glory, I wil giue you remission of sinne, I wil make you one with me, I wil endew you with some especial fauour. For I am not he that enter any where and am wel-enterained, but I there bountifully leaue my remembrance. If euer I deserued wel at your handes, if euer ye expect any further pleasure, if ye loue me, if ye honour me, if ye feare me; come, delay I may not beare. My fatlings and fowle are killed, al thinges are in readinesse, and I wil not stay. If ye wil not come for my sake, come for your owne.

Come while you are in health: For-
sake

fake the world before it forsake you.
This is merit and thanks: Come while
your senses serue, vvhile your wits are
your owne, while as reasonable you may
vse reason, before ye be drowfie and
speachlesse as beasts, or raving as dam-
ned spirits.

Come quickly, least ye be taken in
a trappe, at an houre vnlookt for, and
neuer come; or at least vvhenn you
vould, no meanes occurre; vvherr-
by ye cannot come. Bring forth the
vvriting, vvherrin I haue indented
with you, not to cal you til ye be rea-
dy; if you haue any deede or lease
of life or yeares, shew me my scale,
and then build vpon my assurance.
If you haue no such, shew me at least
some parrol vvarrant; if ye hold on-
ly at vvill; why dally you, vvhy delay
you? Why preuent ye not my lodaine
summons, hauing no Charter of es-
tate?

Oh miserable soules, vvhosse chie-
fest hope is, that vvvhich of al o-
ther thinges is next to damnation, the

most horrible? that is to be converted at the end of your life; then which, what is more perilous or vncertaine?

46.

Against
those
which say
the Prince
shall an-
swere.

There are among you, which are not yet so forward, as to purpose to turne to me at their last houre; but can finely shift themselves from the seuerity of my judgement, although they acknowledge their actions to be ill. They can shunne the blame thereof vpon the Prince and the law-makers, who are the causes of their sinne. Your soules indeede I vvil require at their handes, but what is that to you, who perish in your iniquities. What may the punishment of the accessory auaille the principal felon? of just actions, the motiue is not reprocable, nor the cause ill, if your act be not damnable, what is their offence. Are ye Infants? or wil ye pleade simplicity? or are ye men who because their free-wil cannot be forced further, then they list themselves, are at their owne peril to looke to their doings. The theefe alleageth his necessity, the fornicator the violence of his passion, yon the terrour of the lawes?

Aswel

Aswel you might al thinke your selues excused, by casting the fault vpon the Deuil, who tempteth you.

Loe here the weakenesse of your fortifications? Either you goe for obedience, or compelled for feare, or for loue of your family: either you lay the fault vpon others, or you deferre your conuersion. Scar-bugs and visards to terrifie children, not to amaze men; excuses to mocke fooles, not to satisfie him which requirerh reason.

Are these the bulwarkes that must sustaine the day of my wrath? are these your trenches for time of battaile? If Spiders webs can with-hold the Eagles flight; if a thinne boorde can recoil the roring Canon, then shal these allegations serue for a good plea. Souldiers trust not in gilded armour, nor the martiner in painted shippes. Dare ye venture your soules on such friuolous illusions? you may deceiue others, you may deceiue your selues, but me ye cannot deceiue; no not though you thinke to ouer-reach me, and perswade me to be content;

47.
Excuse of
Schismatikes how
vaine and
weake.

I see not as man seeth, for man ouer-
seeth, but nothing escapeth my know-
ledge, yet if as man I see; what man is
so blinde that seeth not your dissimula-
tion and offence? I wil waigh al your
actions euen to a graine, and keepe tale
of al your sinnes euen to one; I wil rippe
vp your hartes, discover the center of
your cogitations, and lay open your bar-
ren rootes, your adulterate loue I reject;
your fained obedience I renounce; your
pretended deserts I cast out off my me-
morial.

Pro. 11.

There is a vway which seemeth to a
man not to be vnrighteous, and the end
thereof leadeth to death: Such is the
course which you ensue. There is a ge-
neration which seemeth pure to it selfe,

Pro. 30.

and is not cleansed from her filth: such
a generation are ye. But (as I told
you before) the reason hereof is, be-
cause vanity bewitcheth you, obscu-
ring that which is best, and perverting
your vnderstanding. Because judge-

Eccles. 8.

ment is not out of hand pronounced a-
gainst you, therefore ye securely wal-
low

low in sinne : ye loue your selues and not me. Selfe-loue I say you haue, for indeede ye loue not rightly your selues, if ye did, ye vwould loue me more then your selues. Hee that loueth sinne, is the Enemy of his owne soule.

Tob. 12.

What shal I say to you? though all excuses faile you, yet wil you not faile to excuse, when nothing serueth your turne, then appeale you to my mercy. Appeale to my mercy when ye hartly repent, not while ye purpose to continue in sinne; vvhile ye liue, not when ye be dead; while ye be yet at liberty, not vwhen ye be apprehended, and cast into prison for my debt, I am merciful. Now come to mee, and I wil take you to mercy. Wil ye not come? Then in calling mee merciful ye mocke me. To say the Lord is righteous, and we are wicked, shal no more auaille you, then it did Pharao, except ye forsake your iniquity. Shal a Man for-giue his Wife, if shee persist stil in her adulterie.

48.
Against
those
which
appeale
to Gods
mercy.

Exod. 32.

adulterous minde, or his Sonne if he continue his contempt? if such may be found yet wil not I be so fond. Oh desperate boldnesse: Because my word extolleth my mercy, and examples of my clemency are maruailous, in confidence thereof to waxe malepart and bold, and to tel me before hand, that presuming there-vpon, you wil neither care what you doe to me, nor what I say to you.

Shal then the Arbitrer of the heauens be vnjust, and the Iudge of Iudges be corrupted? Shal I so abuse my selfe, as to absolue whom the final verdict shal finde guilty? Then vvere my iniquity greater then yours. If ye hope to finde mercy, without conuersion to the fountaine of mercy, and auersion from your wickednesse, ye gape to see de vpon winde, and follow birdes flying in the aire, your hope is as thistle-downe, which euery breath scattereth. In this consisteth my abundant mercy, that I haue not at this while taken you away in the midst of your sinne, but patiently a long time put vp al abuses, and expected you

to

to repentance; that I haue lovingly giuen you diuers motiues of remorse; that I haue by secret meanes remoued from you diuers occasions of further sinne, that I haue not suffered the enemy, to execute his malice against you, in such sort as he would haue done, and as ye deserued; that yet also I am prest to receiue you once more, euen now inuite you againe to saluation.

As fortherest, you haue heard (I am sure) and by authority authentical, that I am a hard Lord, reaping where I sowed not; a seuerer creditour, that wil exact of vngrateful debtours the vttermost farthing; a precise Iudge, which wil examine and cal to account euery idle word. A straight Prince, which wil damne to utter darkeness an vnprofitable seruant, a terrible God, vvhich for negligences and omissions of smaller matters, then exercise of religion and profession offaith wil denounce: *Goe ye cursed into everlasting fire.* Haue I not flatly proclaimed that the way to heauen is straight, the gate narrow, and few shal enter; that

Math. 23

scant

scant the iust shal be saued. If it shal god
so hard vvith good Catholikes, vvhat
shal become of you? if the flourishing
and fruitfull tree shal scant escape fire,
vvhat shal the dry and vvithered stocke?
This if ye wil not now vnderstand to
saluation, the tempter shal beate it in-
to your heades, at your final houre to
desperation.

49.
Schisma-
tikes rely
vpon hu-
mane wis-
dome.

My wordes I wast, not able to per-
swade this wise and circumspect compa-
ny, vvho cast beyonde the Moone, and
thinke vvith their farre reach to sur-
passe my prouidence, vvho deeme it a
seate of the greatest folly that may be,
to venture goodes for grace, their li-
uings for my loue; to hazard terrene
honour, for hope of Celestial glory,
and a little temporal prosperity, for
eternal felicity. This is the summe of
your reckoning. First and principally,
before the care of God and conscience,
I wil quietly enjoy my wealth, and liue
in estimation among al men to my pow-
er: Shal I be in danger of want, or seeke
a strangers table, vvho am now able

to entertaine others? Shal my enimies
haue aduantage ouer me, and treade me
vnder feete? Shal varlets and ribauldes
possesse themselves of my substance,
which I haue so painefully gotten toge-
ther, and so carefully kept? Shal I liue
in prison, and be vsed I know not how,
who now may goe where I list, and sport
at my pleasure?

Vnderstand what is true pollicy (oh
ye babes) learne perfect prudence (oh
ye fooles) that which you say is vanity;
and the practise thereof is meere madde-
nesse. The beginning of wisdom (if *Pro. 1. 2. 9.*
your wisdomes wil consider it) is my
feare, and the accomplishment of wis- *Eccles. 12.*
dome is the awe of me. This is the be-
ginning and the end, this is al in al. The *1. Cor. 3.*
wisdom of the flesh is foolishnesse be-
fore me, and the waies of the wicked shal *Pro. 12.*
finally deceiue them, ye say ye are not
blinde; your owne wordes condemne ye, *Ioh. 9.*
and of them I take witnesse, that ye erre
not of simplicity and ignorance. Beguile
not your selues, I am not to be iested
vvith al. Measure your fore-sight, *Pro. 23.*

trust

Pro. 3.

trust not ouer-much to your deuises ; which I wil bring to confusion , but haue confidence in me with al your hart. Be no longer wise in wickednesse , and simple in goodnesse : Seeke first the Kingdome of heauen , and the rightedousnesse thereof , and al thinges else shal be supplied by me. The wisdomme of the flesh is death , but wisdomme of the spirit is life eternal. If ye abhorre to be a triumph to your enimies ; Let not the Deuil the chiefeest foe of al , braue me by the spoiles of your soules.

Rom. 8.

Now you are captiue , now may your backe friendes scorne you , now doe they treade vpon you , when they haue made you yeeld vnto them , and for feare of them , to doe that which is both a shamefull shift , and which they know vexeth you to the hart : For he is neuer ouercome vvhich maketh resistance , but he whose courage failing , recanteth as recreant. Neither is your estimation to be stooode vpon , as a matter of worth , for honesty may be wel thought crackt , where Christian duty to God hath taken her

her sight. It cannot be expected, that he wil be loyal to man, who hath violated fidelity to his maker. If you force not of this credit, but intend authority, gape after dignity, loue superiority, and delight to command, are not your hartes guilty of abhominable ambition, and testifie against you, that ye loue the honour of men, more then the honour of your Lord God? Let your glory be to know me; for to follow me is perfect worship. I am the glory of my people, and they are my countenance. Eccles. 1. 12

Liberty you loue; why then remaine ye the slaues of sinne? ye are content to be the Devils bondmen and thral, rather then ye wil be my seruants; and to endure his heavy fetters, rather then sustaine my sweet yoke. Vse the liberty which I haue giuen you, captiuate not your spirits and free-will, to the earthly inclination of sensuality. And why should you present gold and silver before me, whereas I redeemed not you with corruptible mettel, but with the last droppe of my blood? The earth is mine, ye are mine Luke 15.
husband.

husband-men and labourers; al goodes
 are mine, and ye are my Stewardest; is it
 much for you to render to me my owne,
 if I demande it? you are rich enough,
 if ye haue a good conscience; and most
 pestilent pouerty is in a wicked breake,
 vvherein is no goodnesse. Better is
 piety then pretious stones, it is the word
 of life; and a Bay-tree alwaies flourishing.
 Better is a little with piety, then
 great treasures. Many seeking riches,
 turne away their sight from seing truth,
 and easily make shipvracke of their
 soules; seeke not so eagerly, that which
 is an impediment to the entry of my
 Kingdome.

50. But for asmuch as you thinke your
 selues so wise, consider yet a little, and
 you shal see much more of your foolish-
 nesse, which euery child may plainly
 discry, and conuict you of folly; what
 profiteth it you, that my Church hath
 power to forgiue sinnes, seing you haue
 no accesse vnto it? that shee prayeth
 for her children, both liue and dead,
 seing ye be none of hers?

What

The great
 folly of
 Schisma-
 tikes.

What auaieth it you, that my Pas-
sion is a medicine to saluation, seing
ye apply it not vnto you? that my ho-
ly Body sanctifieth and prepareth to
glory, seing ye neuer receiue it? What
booteth it you, that the just shal shine
like the Sunne, seing ye for your schisme,
shal be as vgly as fiendes? that to the
righteous is prepared a Kingdome of
glory, seing ye be vicked, and de-
serue torment in Hel? That there
is a Heauen, seing ye shal not enter
into it. Angels and Saints, seing ye
shal neuer enjoy their company?

Finally, in vaine it is to you that there
is a God, into whose rest ye shal neuer
enter, and whose face ye shal neuer see,
ye haue mouthes, and praise me not a-
right; eares, but neuer heare the Cano-
nical praers, and voice of my Spouse,
eyes ye haue, and neuer behold me
your Sauour, though most louingly
I offered my presence among men,
that they may daily remember my Pas-
sion.

50. **God will** Al this notwithstanding you thinke
 peruert the yourselues wise, and that my Catholikes
 wisdom are improuident persons. Contend with
 of Schismatikes. them no longer, but contend with me.
 See if I turne not your deuises against your
 selues, and make the wicked fruits of
 your vaine conceits, to light vpon your
 owne heades. Contend with me in wis-
 dome, and see whether you can more ea-
 sily lay a foundation of felicity, or I sub-
 uert it; you gather together, or I scatter;
 you purpose, or I preuent; you deter-
 mine, or I frustrate. Your trust is in the
 security, which is promised and permit-
 ted vnto you, for your vnconscionable
 conformity; as though they could assure
 you of prosperity.

Cursed is the man, which trusteth in
 man: Whence ye least feare danger, I
 send out mischief against you as a Ser-
 geant, and my wrath as a Pursuant, no
 strength shal be able to defend you, nor
 any place to hide you. I would haue de-
 liuered you from them, but who shal
 rescue wretched sinners out of my hands.
 I dispise such, as to please men displease
 me.

me, and their bones I wil crush a sunder.
 As I hate the ring-leaders and masters of
 falshood, so abhorre I their disciples and
 confederates: You feare them, but it is I
 which wil plague you; you dread to step
 in the hoare frost, but snow shal ouer-
 whelme you; ye feare drops, but stormes
 shal ouer-take you; ye feare a cracke as it
 were of thunder, but I wil strike you with
 my horrible boltes in deede. As with
 the holy I am holy, so vvith the ouer-
 thwart I wil be ouer-thwart, of al the e-
 uil which you haue sown, ye shal reape
 seauen-fold; for to the sword I haue or-
 dained those, who passe from righteous- Eccles. 16.
 nesse to the Tents of iniquity, Anathema Iud. 5.
 to the land of Meror, for not aiding my
 Israelites in their extremity of battaile,
 and Anathema to those, whose joyning
 with my aduersaries, and yeelding to
 them, hath made my host a pray, yet
 want I not meanes to maintayne my
 Church, and without you it shal triumph.

Vnprofitable trees, how long shal I
 expect fruit in vaine? yeares and yeares
 are passed, and alwaies I finde you barren.

H

The

The Axe therefore shal be set to your rootes, and ye shal serue for fire, if ye were Roses as ye be cankers, yet being so intangled among thornes and briers, ye should goe together to the furnace, ye shal see my Catholikes in my Kingdome, and your selues be kept without dores as dogges; which of my Saints wil stand betweene you and my fury, whose communion you haue renounced, with whose impugnors ye are associate.

What helpe can ye hope for of the Angels, whom ye haue contristated by auersion from their King? Your Guardian Angels ye haue chased away, by entring Schismatical Temples. They are ashamed to haue laboured so long in vaine about you, neither wil follow you into the Kingdome of darkenesse. At that day therefore, ye shal see my children glistering in glory, and shal say. *Behold these are they, whose course of life we esteemed ridiculous, and zeale to be meere madnesse, whom we thought to be miserable, and eschewed their company as ful of calamity, now with how great di-*
uersity

mersey hath God denied their felicity
 from our wretchednesse? If I deferre
 til then you care not. Nay, the Iudge is
 at the gate, and his rodde sleepeeth not;
 Though ye be flexible by fauour, yet wil
 I be iust, though ye dissemble with me, I
 wil not dissemble with you, nor faile of
 my threatning word. Ye shal know that
 I looke not downe on earth for nothing,
 nor in vaine behold the actions of the
 Sonnes of men. Ye doubt whether there
 by prouidence, but when I repay you in
 waight and measure, and subuert al your
 wise imaginations, then ye shal feele it.

Goe to the Synagogues of Sathan, sit
 with the malignant in their Church, and
 wot wel that you shal be judged for so
 doing. Passe this life as merrily as you
 can, but hope not for the life to come.
 Be not content with your owne euil,
 but peruert and hinder others also,
 (which is the proper office of the Deuil)
 rather then further them to saluation as
 Angels. Ye shal one day finde, that
 double sinnes are needlesse, for of one
 you shal be condemned. Feare of disgrace

spurreth you to perdition, forgetting that I gaue *Toby* fauour in the sight of King *Salmanasar*, aboue al others, because aboue al others he honoured me most, and least feared the Kinges displeasure, in matter of conscience.

David and *Ioseph* might also serue you of example, that credit is not alway lost by seruing of me, but seing ye so feare to loose mens fauour, ye shal loose it, they shal maligne you, abuse you, hate you worse then *Recusants*. From your wealth and satnesse proceedeth often your iniquity, I wil make you leaner, multiplying your miseries, and the third heire shal neuer enjoy those thinges, for enjoying whereof ye forsake me. I wil put a ring in your nostrels, and a curbe in your mouthes, your owne conceipts shal perishe, and my wil shal preuaile. You are jealous of your honours, and thinke you that I wil not stand vpon mine. Because you dispise me, I therefore defie you; and as spittle I cast you out of my mouth. You are none of mine, and I wil be none of yours, I wil blot you out, and crosse you

you as notes out of vse are wiped out of tables. And when I behold your necessities, I wil clappe my handes ouer you, You haue cast me away as a burthen some and vnprofitable God. But I wil shake you off, as a man would cast filth from his coate. Ye haue set a time to your selues, beyond which ye wil not expect, and now tired with expectation, ye are quite desperate. Me, who made the globles of heauen, wil ye limit? to me who am eternity, wil ye prescribe an houre or a yeare? For this marke what I tel you; ye that say, *We shal neuer see good daies, but shal die in the wildernesse, and therefore now let vs follow the time.* Good times shal come, and ye shal neuer see them, but die in the wildernesse, and (which is worse) in your sinne; your fortune shal be like to the incredulous captaine, who saw the wonderful plenty and alteration, which he beleueed should come to passe, but neuer enjoyed the benefit thereof, and ye likewise which say, *Good time shal shortly come, we wil not be so forward before we see them, but wil then be conuer-*

Num. 14.

4. Reg. 7.

red. Good time shal come vwhen I appoint : the prefixed number of my Martirs being accomplished , when al hartes haue beene sufficiently laide open, when I haue tried out , and retried al dissemblers , such as I finde you to be : Yet shal not the fruit hereof , nor the joy be such , as you promise to your soules , some of you shal die before , others at that time , vwhen they would most gladly liue a while , others shal euen then haue their hartes hardened in some other sinne , as now in Schisme.

52. *An inu-
tation to
returne
from sinne.* Repent therefore , repent and turne to the Sheepe-heard of your soules : O ye my sheepe ; turne vnto your Lord God O ye children , why set ye your soules to sale for vanity , and sel your selues to the Deuill for a vile price ? Why suffer ye creatures to draw you from your Creatour ? Adhere no more to gold , siluer , and possessions , vwhere-with I often cloy my slaues , and smile at your childishnesse. Let not droffy mucke , nor dirty farmes seperate you any longer from my church. Wed not your selues so straightly to the world,

world, which passeth in a moment, and all that is therein, no otherwise then a cloude before the Sunne.

The riches that ye haue, others had before, and some must haue after you. Aske your Mannours and Landes, how many owners they haue had, and they will reckon vp vnto you a long Catalogue; none of whom could euer yet by wit, strength, or power, either retaine them still himselfe, or assure them to his posterity, ye shall finde them bought, sold, changed, reexchanged, giuen, inherited, purchased, let out, morgaged, forfeited, vsurped, conquered, lost, recouered, by right, by wrong, by might, by law, with a thousand other alterations. If the sundry liues, and demeanure of such seuerall possessors, and what these goodes did cause vnto them, were recorded. Ye should see substance and possessions to be nothing else, but the pray of extortioners, the object of rauenours, the eie-sore of great personages, the ready pray of a Tyrant, the nurse of vnthriftinesse, the wracke of youth,

the carke of age, the source of al vice,
the shipwracke of al soules : A burthen,
which oppresseth al that vndertake it, a
gate out of which enuy cannot be shut
forth, a thorny bush which choaked al
goodnesse and grace. Regard them not
therefore, but haue pittie on your soules,

Eccles. 30. spare your selues and sinne no more.

Returne, O my prodigal children,
and I wil receiue you. How many hire-
lings haue their fil in my house, while
ye in a forraigne land deuour huskes with
swine. Returne, and I wil cladde you
with a new stole, and cast your sinnes in-
to the bottome of the Sea. Let euery one
of you hasten to saue himselfe, as being
in a daungerous tempest, to him which
doth perish, al the world perisheth.
Why die you and lue not? Why spend
you your talents, and not in purchasing
heauen? Circumcise your hartes, that
ye may vnderstand, pul your tailes out of
your eares, and stoppe not reason with
sensuality: ye are not beasts but men, vse
the dignity of soules, of reason, of con-
science, of free-wil. Follow me in sim-
plicity

plicity of hart, and proue me if I shew not
 my selfe a good God vnto you, and whe-
 ther I wil forsake you, or yet suffer you
 to be tempted aboue your power, or any
 further then is necessary for your good,
 you shal see that nothing is better then to
 feare me, and nothing sweeter then my
 law; yea, I wil prouide for you by such
 meanes, as you would least expect. So
 shal ye be sure to tast happinesse at last,
 and to be blessed at your end. No man
 euer trusted in me and was deluded. Be
 not ashamed to defend truth and pro-
 fesse it. For this confusion wil bring you
 to glory. Be not a-fraide to stricke euery
 vnto death for righteousnesse, I am your
 reward incomprehensible. Passe to the
 part of the holy flocke and liue with them,
 which liue and praise my name. The
 Synagogue of sinners is as a heape of
 stubble, and their end is a flame. What
 reward is it to be Catholikes, when
 times are Catholike, now in the time of
 impiety and infidelity, shew a good con-
 uersation. With-draw your selues from
 those, whom malice and sinne hath
 blinded,

Eccles. 23.

Eccles. 1.

Eccles. 2.

Eccles. 24.

Eccles. 4.

Eccles. 17.

Eccles. 21.

Eccles. 18.

An Embassage from Heauen.

blinded, depart from their pollution;
touch not their filthinesse, away from it,
away from it; come not neare it on paine
of your soules. Looke backe to the rocks
from which ye haue fallen; for blessing is
vpon Syon, and curse vpon Hebal; my
Spirit ouer Hierusalem, and my sword o-
uer Babylon: Become ye fellow Citizens
of the Saints; enrole your selues in my
family; be reconciled to me, and I will
be reconciled vnto you. My Messen-
gers and Legates, I haue sent into al
quarters to preach my peace vnto you,
and offer you pardon. Consider and see;
this is al that I your Lord God require at
your handes, that ye leaue dissimulation,
that ye loue me, and feare me aboue al,
walking before me in a perfect and vp-
right hart. Doe this and liue for-
euer, ye shal be my children
and I will be your
Father.

Shal

Shal this Embassage be of no regard?
 Sent from a God, and from a man beside
 Who for thy sake in loue he hath not spard.
 His head, his armes, his legs, his sacred sides,
 But al haue beene embrued in dearest blood,
 To saue thy soule, and worke thy greatest good,

Bond-slave thou wast, to hel and to damnation,
 No worldly meanes from thence could set thee free,
 No price on earth, to ransom thy saluation,
 But what alone must be performd by me.
 I spared not, what treasure heauen did hold,
 To gaine for heauen, what to hel was sold.

I tooke mans flesh, descending for thy sake,
 I past to hel, to free thy soule from thence.
 What to requite me darst thou vndertake?
 At what Tribunal pleade in my defence?
 The world doth tept, thou yeldest, devils threat,
 Betwixt them both, thy Saviour is forgotten.

Thou louest the world, & therefore loath to lose it,
 Thou fearest the power of hellish damned crew.
 Thy soule is mine, and thou durst not dispose, it,
 Little remembring what thou hast to rue.
 Wilt thou refuse me, now the time is thine?
 And then presume, when that the day is mine?

My list

1861

1862

1863

1864

1865

1866

1867

1868

1869

1870

1871

1872

1873

1874

1875

1876

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1888

